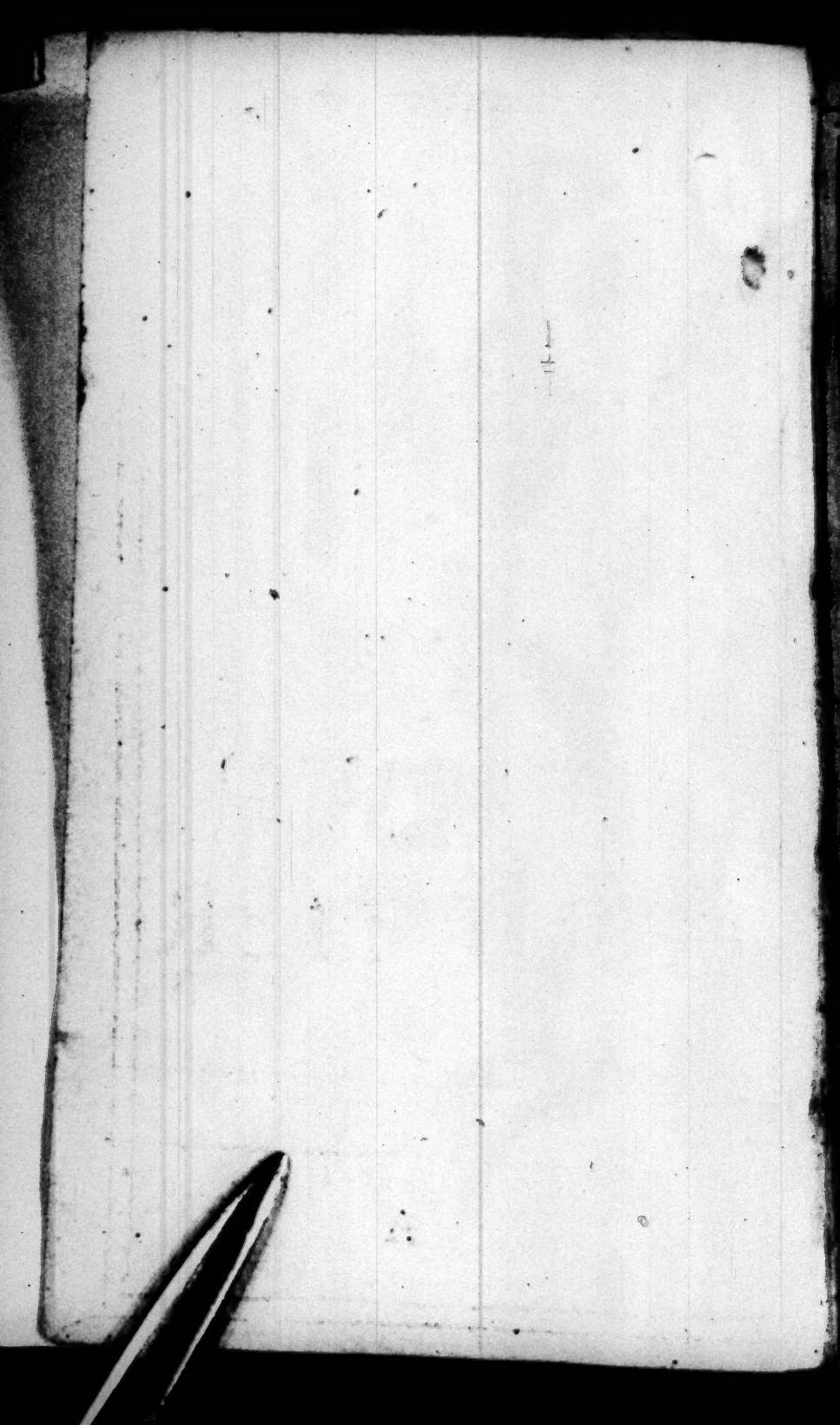




THE
REFIN'D
COURTIER:

A



H. Casa (G. della)
THE

REFIN'D
COURTIER,

OR
A Correction of several
Indecencies crept into Civil
Conversation.

Δὴ τὸς νέος πάση κοσμιότητι κεχρησθῆς, καὶ
ποεία, καὶ χήματι, καὶ πειβαλῇ.
Zeno apud Laert.


L O N D O N,
Printed by *J. G.* for *R. Royston*,
Book-seller to His most Sacred
Majesty. 1663.





To the Illustrious
J A M E S.
Duke of *Monmouth*,
A N D
Knight of the most Noble
Order of the Garter.

May it please your Grace,

(a)  Pollonius Tya-
næus being askt
what CITIES
were; answer'd, That they
were common prisons

(a) Philostratus in vitâ lib. 7. cap. 12:

A 3 wherein

The Epistle

wherein were shue up four
sorts of men, Merchants,
Lawyers, Idle Spectators,
and Gallants. 'Tis for the
sake of the last of these (and
especially of the choicest
part, the Courtier) that I
have run the hazard of lo-
sing my little Credit, and
expos'd my self to the cen-
sures of an over-critical and
severe Age by this publica-
tion. I could pretend seve-
ral things in my defence,
but

Dedictory.

but 'tis sufficient that I was
excited to the undertaking
by a person as capable to
judge what is expedient in
this kind as most men living,
and that the matter of the
Book seems hugely usefull,
if not necessary. Other
Countries abound with
Treatises of Good Man-
ners; and ours, perhaps,
has as much need as any.
I have heard that when
the late Duke of Buc-
A 4 kingham

The Epistle

kingham came to Gondamor the Spanish Ambassador to excuse the vile indignities which the rabble of the City had offer'd him as he pass'd along the streets, the Count told him, there wanted no Apologie, for he well knew, That though the Flour of England was very fine, yet the Bran was exceeding coarse. I have attempted to seirce the Flour from some trash, and
refuse

Dedicatory.

refuse which Time and
evil Customes have ming-
led with it; and that my
innocent enterprize might
prove succesfull (in imita-
tion of the famous Artist
(b) Polycletus, who erected
a most exquisite statue,
which he call'd his Canon,
by viewing the lineaments
and proportions whereof;

(b) Vide Ælian. Var. Histor. lib. 14.
& Plin. lib. 34, cap. 8. item Galen. lib. 5.
Περὶ τοῦ καθ' Ἱπποκράτην καὶ Πλάτωνα δογ-
μάτων.)

A 5

men

The Epistle

men might more readily
learn the precepts of his
Book) I have humbly as-
sum'd the confidence to set
up your Grace as a Lively
Pattern to actuate and re-
commend my Rules, from
whose civility and sweet
deportment others may
transcribe whatsoever is
amiable and gracefull.
'Tis said of William of
Nassau Prince of Au-
range, That every time he
put

Dedictory:

put off his Hat, he won a Subject from the King of Spain. *A courteous and comely behaviour sets off virtue, and obliges much, and gains upon the affections of men; but then if the Soul be not adorn'd with Modesty and solid goodness, all external accomplishments look like mere Pageantrie. • And this prompts me to solicit Your Grace (and, I hope, 'tis no rude-*

The Epistle

rudeness, but an (c) Encomium to excite one to that which he does already) that you will please to employ your most serious caution and endeavours in preserving your self untainted from the brutish corruptions and debaucheries too much in fashion.

(c) *Qui monet ut facias, quod jam facis,
ipse moriendus*

*Laudat, & hortatu comprobat acta.
suo. Ovid.*

(which

Dedictory.

(which are (d) destructive of all true nobleness and bravery of Spirit) and permit the worthy rational principles of sobriety and virtue to take an early possession of your mind. It was the commendation of (e) Sejanus, that whilest he was a Young Courtier he studied nothing more than

(d) ἡδοναὶ φθαρτικαὶ τῆς ἀρετῆς. Aristot.

(e) Sejanus incipiente adhuc potentia bonis consiliis notescere volebat. Tacitus Annal. lib. 4.

The Epistle, &c.

to grow eminent for integrity ; That Your Grace pursues the same course at present, there's reason sufficient to believe, & that you will never degenerate (as he did) or give the least entertainment to those follies which intitle men to shame and misery, is at once the earnest request and firm perswasion of

Your Graces
most devoted Servant,

N. W.



To the R E A D E R.

IT must be acknowledged that the *ensuing Treatise*, is, in part, a Translation, or rather a Paraphrase of CASA'S GALATEUS; and that I have taken great liberty to expunge, alter, and adde what I thought convenient. I have purposely omitted some Precepts which seem'd peculiarly to belong to the Italian Manners and Institutions, and taken care to render the

To the Reader.

the rest, not so much into the proper *English words*, as *sense*. A verbal Translation is not nicely to be affected, because the *spirit* and *grace* of two Languages is commonly lost by it, and methinks it resembles *Arras-hangings* turn'd the wrong side outward, all the parts appear *misshapen* and *deform'd*. I have interweav'd pertinent *Sayings & Stories*, and enlarg'd it above half (and that not without the suggestion and license of the *Author*) and cast it into a more *distinct* method, so that it may easily pass for a new Book. Cato reprov'd
Aut. is.

To the Reader.

Aulus Albinus for writing the *Roman Chronicle* in the *Greek Tongue*, wherein he had no perfect skill, and told him; That surely he was mightily in love with a fault, who had rather beg forgiveness than be innocent. And if a like indiscretion be imputed to me, in that I have but mean knowledge of *Italian*, I confess I cannot altogether justify my boldness. To be short; If I have in any thing illustrated the *Author*, or contributed towards the refining of mens manners, I have err'd on the right hand, and hope my crime is such that it merits.

To the Reader.

its own pardon ; However,
I have not wholly labour'd in
vain, if what (f) Pliny was
wont to say be true, That there
is no Book so bad, but 'tis good for
something ; And if any shall yet
be so rigid as wholly to condemn
it, all the favour I crave at his
hands is, that he will consi-
der that it cannot be expected
one should build a Tower up-
on a Mole-hill, and that (g) he

(f) Plinius dicere solitus est, Nullum esse
librum tam malum, ut non aliqua ex parte
prodesset. Plin. Jun. Lib. 3. Ep. 5.

(g) Παιδείων γὰρ ὅτι τοῦτον τ'
ἀνελβὲς ἀνελβὲς καὶ ἕκαστον γὰρ, ἐφ' ὅσον
ἐν τῇ περὶ γυμναστικῆς οὐσίᾳ ἀνελβὲς.

Aristotel. Eth. Lib. 1. cap. 3.

who

To the Reader:

who is *well* instructed will require in *every* kind of Argument *no other* discourse or subtilty than the *matter* will bear; and that he will vouchsafe to write a *better* upon the *same* subject. And now presuming that either *this* motion will be *complied with*, or else that a *more candid* judgment will be pass'd upon *my* performance, I bid my Reader heartily

Farewell.





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THE





I
THE
REFIN'D COURTIER.

The Introduction.



Seeing you are just now
entring upon . the
course of humane life,
which I have well-nigh
finish'd, and that there
are few persons in the world, for
whom I have so hearty a respect and
kindness, as your self; I could not
choose but account it my duty to
prescribe certain rules for the orde-
dering of your *demeanour*, and to
point out some miscarriages (which
by my own Experience I have lear-
ned to be such) that so you might
not *easily* slip into an error, or
wander out of the lines of a *decent*
B behaviour;

behaviour; and that being instructed by my precepts, you might with safety to your soul, and honour to your generous and noble family, conduct the several instances of your conversation, after a most *regular* and *comely* manner. And because your tender years are hardly capable of *severe* and *subtil* doctrines, I shall reserve them for a more convenient season; and at present treat of those things, which to some perhaps may seem *trifling* and of *small moment*; to wit, by what fashions and measures a man should manage his life, that in his *familiar* intercourse with others, he may gain the reputation of a *neat*, and an *amiable*, and a *well-manner'd* person; which truly is either really a virtue, or else for its resemblance very near of kin to it. For although to be liberal, constant, & courageous, be, without question, in

The Refin'd Courtier. 3

in themselves, more commendable and worthy properties, than to be *spruce*, and of a *gracefull* carriage; yet, we see it often comes to passe, that a *handsome* miene, and *pleasant* converse, and *ingenious* discourse, prove more *advantageous* to men (especially living in a *Court*) than *valour* and *resolution of spirit*. For *those* are of *various*, and *dayly* use, unlesse we will live altogether sequestred from humane society; whereas *Justice*, and *Fortitude*, and *other* more noble and eminent virtues, are not so frequently exercis'd. Nor indeed is a *liberal* or a *magnanimous* man oblig'd every hour to perform some *Heroick* action, since 'tis not in the power of the bravest *Heroe* upon earth: VVherefore by how much these in *greatness* and *weight* exceed the *other*, by so much are they in *number* and *use* out-vied

B 2

by

by *them*. I could easily name many to you, but that it would be a little *unseemly*, who (though in all *other* respects *mean* enough, yet) have been highly esteem'd for this *only* reason, that they were of a *gay* and *cheerfull* humour, and by the help of their *aery* wit and fancy have prettily rais'd themselves to titles of honour, and large revenues, sooner than *those* that have atchiev'd difficult employments, and fought hard battels, and continually ruffled their brows with a sullen gravity. For as an *ingenuous* and *affable* deportment insinuates strongly into those we converse with, and insensibly steales away their hearts; so on the contrary, a *rugged* and *slovenly* behaviour provokes hatred and contempt: VWherefore although *publick laws* have not appointed any punishment for *clownishnesse*, as
being

being no grand offence ; yet we see that *Nature* gives us sharp correction for it, by depriving us of the benefits and comforts of good company (without which our life is but a *dry* and *unsavory* tract of time) and exposing us to reproach and scorn. And surely, as *other* heinous crimes bring along with them *greater* mischiefs, so *these* lighter enormities commonly create more troubles and inconveniences : For as they that are afraid of *savage* Brutes, and account such *little* creatures as Gnats and Flies, below their fear and caution ; neverthelesse by reason of the constant vexation and disturbance they are tormented with, are *oftener* incens'd and discompos'd by *them*, than by *Wolves*, and *Tigres*, and the *fiercest* Beasts of prey : In like manner it falls out, that most do more vehemently dis-

6 *The Refin'd Courtier.*

like, and loath the acquaintance of *intractable* dull Clowns, than of *sparkish*, though *prodigious*, sinners. And therefore 'tis not to be denied, but that a *spritely* conversation and *cleanly* manners, are an exceeding usefull accomplishment for every one, that intends not to wind himself into a solitary retirement, to be mued in a cloyster, or immur'd in a pillar, or to wander up and down in a rude desert, but to spend his dayes in places whither persons of *Gallantry* do most resort. I might adde, that *other* vertues stand in need of a great deal of cost, and furniture, and forrein assistance to set them forth, and seldom avail *much*, if that be wanting; when in the mean time, *this* is rich without a dowry, and well accoutred without any chargeable preparations, consisting only in elegancy of words, and gestures.

And

And now that you may with *ease* discharge your duty in this particular, you must understand, that it is meet wheresoever you are, to frame & compose your self, & actions, not according to your *own private* will and fancy, but according to the prescriptions and garbs of *those*, among whom it is your lot to live: not that you are *intirely* to resign your freedom to the imperious dictates of other men, but that, by no means affecting singularity, you should yeild a ready compliance in all things which are *indifferent*, still retaining a due respect to your *own* native right and liberty. For as he who submits *wholly* to the impositions of others, and studies to gratifie them beyond measure, crouching as if he could be content to lick up the very spittle under their feet, looks more like a *Parasite* or a *Mi-*

mick, a *Fester*, or a *Buffon*, than a *sober* and *well-fashion'd* person; so on the other side, (a) he that does not regard at all, whether he please or displease others, deserves to be censur'd for a *rude*, and an *arrogant*, and an *unmannerly* fellow. That therefore we may be capable to demean our selves *acceptably*, we must first of all examine what those things are wherewith *generally* the greatest part of mankind are delighted, and of what sort those are which they most abhor; and so we shall quickly learn what is *fit* to be done, and also what to be avoided, to render our conversation *sweet* and *gratefull*.

(a) *Negligere quid de se quisque sentiat, non solum arrogantis est, sed etiam omnino dissoluti. Cic. 1. Offic.*

THE SUMME OF

The whole TREATISE.

THIS then I shall lay down for an undoubted Rule (and it is the summe of my whole design) That Whatsoever thing, word, or action, offends any of the senses, or annoys the stomack, or is apt to imprint on the mind the resemblance of that which is odious and filthy, or that contradicts truth, or common fame and opinion (unless it be upon good ground) is very carefully to be shunned. Wherefore those things which are impure and foul, and that breed disdain, are not only not to be practis'd, but the very mention of them is uncomely, and upon that account to be forborn; for not only the doing or the remembring such Things, but even the representing of them by any mode or gesture to the Imagination of another, is wont to be exceeding irksome and unpleasant.

CHAP. I.

Of several things which annoy the Senses.

HENCE it follows, That it is an *unseemly* practice, *openly* to handle any part of the body : Nor does it consist with *good* manners, to prepare for the easing of nature in *publick* view, or to truss up our clothes before others when we return from performing that office ; nay, he who comes from serving such necessities (if he will take my counsel) shall not so much as wash his hands in *peoples* sight, because that action, though *cleanly* in it self, yet *(b)* suggests to their minds the *Idea* of

(b) Quemadmodum cibi reliquia depellantur, tum astringentibus s. intestinis, tum relaxantibus, haud sine difficile d. Quæst; sed tamen per ætereundum, ne quæ d. habeat injucunditatis oratio. Cic. 2 de Nat. Deorum.

that,

that which is *foul* and *nasty*. And for the same cause, it seems to be a very *unhandsome* custome, if one chance to spy in the high-way, or elsewhere, any *noysome* thing, to turn him presently to his companion, and to shew it him, as if it were a *rare* and a *lovely* spectacle: much lesse is it *comely* to offer another any thing that stinks (as many confidently do) and to urge him so importunately as to receive no denyal; and if he refuses, to thrust it to his nose, and then cry out, *Prithee smell how abominably this stinks*; when he should rather throw it away, and say, 'tis *odious*, you shall not smell it.

In like manner, it is *indecent* to incommode any other of the senses; as the *ears* are offended by gnashing and grating the teeth, and by breaking

ing

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ing wind, (c) and by snorting and snuffing up the nose, and by rubbing and knocking two stones together, and by filing iron, and the like; and therefore we are to abstain from doing such things, as much as possibly we can. Neither must we think this one caution sufficient, but we ought industriously to refrain from *singing*, especially if the voice be *immusical*, or if there are none to make a consort, or if we are not desir'd to shew our skill. And yet, if we observe it, there are few that regard this; (d) Nay commonly those who have no cadency or sweetness at all, but make as *harsh* a noise as a *Mandrake*, are

(c) *Marcellus candidatus ito sterrebar, ut ego virinus audirem. Cie. ad Atticum.*

(d) *Exige quod ceter, si qua est sine voce puella, Fac saltem, nescit si qua movere pedem, Barbara sermone est? saltem multa loquatur, &c. Ovid.*

read est

readiest to transgress in *this* kind. And there are some, who when they *cough* or *sneeze*, do it with so *shrill* a sound, that they pierce through the heads of the standers by, and almost strike them deaf; and (which is farr worse) do not turn away, but, after an *inconsiderate* and *immodest* sort, all to bespatter the faces of them they talk with. And you will meet with others, that, when they *yawn*, make as *rude* and *ugly* a noise, as a dog when he howls, or an asse when he brays; and notwithstanding that they gape as *wide*, as ever their mouths are able to stretch; yet they will not break off, but all the while, at least endeavour to continue their discourse, *bellowing*, to speak properly, rather than *talking*, with a *confused*, and *rude* voice, resembling that of dumb persons, when with the utmost of their skill and power, they

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they attempt and strain to set their imprison'd thoughts free. These several most *unseemly* behaviours, displeasing both to the eyes and ears, are studiously to be avoided.

It may farther usefully be added, That He who would be reputed a *wel-bred* man, ought to refrain from loud & frequent *yawning*, (a crime the (e) *Romans* severely punish'd) and that not only for the reasons already alleadg'd, but also because it seems to proceed from a kind of *weariness* and *disdain*, and there-

(e) *ubi deliberatum est de notaejus, qui ad Censores ab amico advocatus est, & in jure stans, clare nimis ac sonore oscitavit: atque inibi prope ut plecteretur, fuit: tanquam illud indicium viri animi foret & hallucinantis, & fluxe atque aperae securitatis; sed cum ille dejerasset, invirissimum sese ac repugnantem oscitatione victum, tene-rique eo vitio quod oscedo appellatur, tum nota jam destinata exemplum est. Aeglius Noct Att. l. b. 4 cap. 10.*

fore

fore looks like no *small* affront ; for he that often does so , intimates that he is quite tir'd and surfeited with the company, and desires to remove to some other place. And surely though one may be much inclin'd to *yawn*, yet we find by experience, that if some pleasant divertisement, or serious business intervene, and take possession of our minds, we easily forget to do it ; whereas he who has no merry conceits, or grave meditations to take up his thoughts, but wholly gives himself over to a *careless dulness*, is presently apt to fall a *yawning*. And then it usually happens, that (f) if one idle fellow *gapes*, all the rest, either out of a *fond apishness*, or *secret sympathie* *gape* too ; as if he

(f) Vide Aristotelis problem. sect. 7. q. 3. & Alexand. Aphrod. probl. 1. nec non Erasmi. chila. 3. cent. 5. prov. 95. *Oscitante uno oscitat & alter.*

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did but put them in mind of that, which had they remembred, *themselves* without fail would have done before. And since in the *Latine* Dialect, to *yawn*, and to be *negligent* and *slothfull*, are phrases of the same importance; it is, I suppose, *expedient*, that this *foolish* custome should be relinquish'd, being *ungrateful* to the sight and hearing, and not a little to the stomach too; for (as I said before) whensoever we practise it, we appear to *slight* the society in which we are, by signifying that it does not at all suit with our humour, and that *alone* is a reproach but *few* will patiently endure; besides, we disparage ourselves, by giving a plain testimony of our *sluggish* and *drowsie* disposition, which certainly renders us hugely *unacceptable* to those with whom we do converse.

More-

Moreover, it is an *uncomely* thing by *coughing*, and *hawking*, to raise *phlegm* or *corruption* out of the breast and lungs; or after you have blown your nose, to open, and look upon, and rub your handkerchief, as if a pearl or a rubie were dropt into it, or some precious liquor distill'd from the brain. Such kind of *slovenly* misdemeanours are so far from procuring the *esteem* of any, that they must needs breed *loathing* and *detestation* in all, in whose presence they are committed: nay they are sufficient to provoke the *contempt* of those, who perchance were greatly dispos'd to *love* us. He that affects any *sordid* and *nasty* gesture, and yet hopes and desires to be belov'd, is undoubtedly one of a *shallow wit*, as well as an *unmannerly* deportment: for 'tis just as if a *foul slut* that lies rolling.

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rolling her self in an heap of ashes, at the same instant should strongly fancy, that by this course she shall intice some *beautiful brisk young Gallant* to make passionate addres-ses of Courtship to her ; when by so doing she causes all men to fly from her, as from a toad, or swine that bemires her self in dirt & filth.

Neither is it a *cleanly* fashion for any to put his *nose* towards a glass of wine, which another is about to drink, or to *smell* to that which is laid upon his neighbours trencher, no nor to that which himself intends to eat or drink, because it has a *shew* of *rudeness* in it ; it being possible that some *moisture* may drop from the nostrils, and excite *cloy* and *squeamish* stomachs to *dis-gorge*, or *nauseate* their meat, though perhaps it does not fall out so ; and, if you will listen to my advice,

vice, you shall never profer that cup or glass; out of which you are wont to drink, to any, unless to a very *familiar* friend: much less is it fit to give away that *apple*, or any *other* fruit, in which you have begun to set your teeth. (g) Nor would I have you take liberty to *laugh at*, and *neglect* these cautions, because the *particulars* instanc'd in may seem to be but of *light* concern; for *small* wounds multiplied

(g) Noli illa contemnere, quia *minora* sunt, sed cave quia *plura* sunt. Attendere, *minuta* sunt, non sunt *magna*; non est! estia quasi leo, ut uno morsu guttur trangat, sed bestia plerumque *minuta* *multa* necant, si projiciatur quisquam in locum pulicibus plenum, nunquid non moritur i? Non sunt quidem *maiores*, sed infirma est natura humana, quæ etiam a *minutissimis* bestiis interimi potest. Quàm *minutissima* sunt grana arenæ? si a enæ an plus in navim mittantur, mergunt illam ut pereat. Quàm *minuta* sunt guttæ pluvie? nonne flumina implent & domos dejiciunt? Ergo ista nolite contemnere. S. Aug. l. b. de 10. cho. dis.

will

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will let out the life, and a great number of *narrow* leakes endanger the sinking of the stateliest ship, and *several minute* drops of rain swell to an overflowing deluge, and *many little* indecencies corrupt our civil conversation.

There was, not many years ago, a *Bishop* of *Verona* (a fair City in the territories of *Venice*, where the famous Poet (b) *Catullus* was born) well skill'd in all learning, divine & humane; His name was (i) *John Matthew Gilbert*. This *Prelate*, amongst other excellent endowments and qualities that he was Master of, was of a very *plausible* and *Gentile* behaviour, and so ex-

(b) *Tantum Magna suo debet Verona Catullo.*
Quantum parva suo Mantua Virgilio.
Martial. l. b. 14. Ep. 193.

(i) *Hujus meminit Paulus Jovius, H. stor. l. b. 5.*

ceeding

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ceeding *courteous* and *hospitable* to all ingenuous and sober men, that his *Palace* was almost translated into an *Inne* ; though in his entertainments he did not transgress the bounds of prudence and moderation, but constantly treated all his Guests, after such a *discreet* and *handsom* sort, as best became one of his *sacred* order. It chanc'd that a certain *Noble* man, whom they call'd *Count Richard*, as he pass'd that way, spent some dayes with this *Bishop*, and his *Family*, which consisted, for the greatest part, of persons eminent both for good learning, and good manners too (as 'tis requisite a *Prelates* House should be a *Model* of *Virtue*, *Knowledge*, and *Humanity*) He had a *gay* and *well-polish'd* wit, advanc'd above the ordinary pitch of *Noble* men, by which he gain'd the applause of every one,
and

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and truly deserv'd to be highly valued, being a *perfectly accomplish'd man*, except only that his carriage was blemish'd with *one* infirmity. Which as soon as the *acute Bishop* espied, he discover'd it to some, with whom he was intimately acquainted; who although they were afraid by a sharp and hasty reprehension to chastise, and offend this *Noble Guest*; yet at length they judg'd it worth the while to admonish him with a tender calmness. Wherefore the next day, when he was ready to take horse, and had bidden Adieu to all the company, the *Bishop* sent for one of the *Wiseſt* of his Household, and charg'd him that he should attend the *Count*, and conduct him part of his journey, and that as they travell'd along the rode, when a fair opportunity was offer'd, he should in a *mild* and *friendly* manner tell him

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him what *fault* was observed in him. Now the *Officer* whom the *Prelate* imploy'd for the management of this affair, was a man of good yeares and gravity, of *Singular learning*, and *transcendent civility*, of a winning eloquence, and a countenance compos'd of mirth and sweetness, and one that had spent a great portion of his life in Princes Courts: His name was *Galateus*, and it was his direction and request that first induc'd me to write this book. Not long after they were mounted, he began to wind himself into a pleasant discourse of diverse subjects; & when they had talk'd together a pretty space, and that it was almost time for him to think of returning to *Verona*, & the *Count* was importunate with him to do so, and proffer'd to bring him back part of his way; *Galateus*, with a smiling aspect,
and

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and *soft* language, accosted him after this manner. My *Lord*; My *Master* renders you most humble thanks for the *great* obligation you have pass't upon him, in vouchsafing him a visit, and so *long* a stay in a place too *mean* to receive a person of so much *merit* and *honour*. He has injoyn'd me to let you know how deeply he resents this favour, and withal to present you, in *his* Name, with a *special* token of his *Gratitude*, which he earnestly beseeches you to accept, with an *equal* measure of *candour* and *respect*, to *that* wherewith 'tis tendred to you. My *Lord*, the *Boon* is this, The *Bishop* accounts you one of the *bravest* and *best-bred* persons this Age can boast of, and *thence* was prompted w^h more than ordinary curiosity to'prie into your whole deportment, & upon his most exact research, can find nothing, but

but what he rep^utes worthy of cōmendation, and would pronounce you *absolute*, and *without exception*, were it not for *one* custome you use, which seems to carry *uncomeliness* in it, to wit, as you are at Table eating your meat, you make a kind of *whistling* noise, by the motion of your mouth and lips, which offends the eares of the sitters by. This my Master commanded me to advertise you of, and desires that you will diligently reform so *unhandsome* a practice, and esteem this reproof and counsel, as the issue of a *courteous obliging* soul, and a *peculiar* testimony of his *friendship*; for he is verily perswaded, that *few* in the world besides *himself* would have been thus *generous*, and *free*, in communicating so *precious* a largess as this *correction*, and therefore he hopes its *rarity* may enhaunce the value.

C

The

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The Count, who had never in all his life been admonish'd of this defect before, welcom'd it at first with an *ingenuous* (k) *blush*, and was almost dash'd out of countenance; but after a very little space recollecting himself, he return'd this answer: I pray, tell the *Bishop* from me, That if the gifts men mutually confer, were but all as *good* as this, they would quickly be enrich'd without impoverishing one another (for in *boons* of *this* nature, the *Donor* imparts, and does not diminish his own stock) and give him my humble and hearty thanks for his singular *humanity* and *beneficence* many ways express'd towards me, but in *nothing* so much as *this last* instance, and assure him that without fail, henceforth I shall most carefully amend this fault. In the mean time

(k) *Periit, cui periit pudor.*

I bid you Farewell, and wish you
safe at *Verona*.

How *sharply*, think ye, would
this *worthy Prelate*, and his *Noble*
retinue have censur'd those, who
more like so many *swine* than *men*,
put their noses into a mess of broth,
and never once lift up their face or
eyes, much less remove their hands
from the dish; and that with their
cheeks distended and swoln (as if
they were sounding a trumpet, or
blowing a fire) don't so properly
eat, as *devour* their meat? VVhat
would he have said to those, that
grease themselves up to the *elbow*,
& make their *napkins* look like *dish-*
clouts, and yet are not asham'd to
blow their noses on them, and some-
times to wipe off the sweat, which,
it may be through immoderate haste
and eagerness in eating, trickles
C 2 down

down from their forehead and face to their necks? In earnest, men of no *better* manners deserve, in my judgment, to be expell'd out of all *cleanly* company. Wherefore every one must take heed, that he do not so *bedawb* his fingers, as to *dirty* his napkin, because it *loaths* all that look upon it. 'Tis likewise an *un-seemly* fashion to break your bread into *small* morsels, or to crumble it to pieces.

They, whose office it is to wait at Table, must by no means *scratch* or *rub* their heads, or any other part of the body, in the sight of their Master, when he is at meat, or *disclose*, or *handle* that which ought to be *cover'd*, and let alone; or so much as do any thing *like* it, and by any *immodest* gesture represent a *beastly* thing. I have observ'd some *unbred* fellows

fellows, for want of due consideration, thrust their hands into their bosome, or hide them under their garments behind their back; whereas they should be in open view; and always kept so *white* and *neat*, that not the least *spot* of *dirt*, or *sign* of *filth* should be seen upon them. And when they serve up meat to the Table, or give a glass of drink to any one, they must be hugely cautious of *spitting*, and *coughing*, and much more of *sneezing*; because such actions breed a *jealousie*, that some *nastiness* may have happen'd into the cup or platter, and that affects a *nice* fancy, and turns a *weak effeminate* stomach as much as though it should really be; And therefore servants ought to beware of giving their Masters any cause of suspicion: for the *conceit* of what might have been, is almost as *irksome* as if it were.

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were. VVhen you take a *toste*, or a *rosted pear* or *apple* from the fire, you must not *blow away* the *colcs* or *ashes*, if any chance to cleave to it, lest some *ill* humour be *conveigh'd* along with your breath (for 'tis an *old Proverb*, that *There's never any wind without some water*) but rather *shake* them *gently* off, or *wipe* them with a fine cloth, or use some other *pretty* art to make it *clean*.

'Tis an *unmannerly* trick to wet your fore-finger in your mouth, & to print it in the salt-celler, and then to lick the salt that sticks to it. It is not *handsome* to reach out your napkin to another, under pretence that 'tis *fairer* than his; for that suggests to him (what perhaps he did not before take notice of) that his own is *foul*, and therefore probably may offend him. VVhen you are discoursing with any one, you must
not

not draw so near, that your breath may reach him ; for some can't endure anothers breath though it does not *stink* at all , but is a great deal *sweeter* than their own. These and all usages of the same *kind*, are apt exceedingly to *displease* , and for *that* reason are to be abandon'd ; for we must do nothing, that may annoy the senses of those with whom we live.

CHAP. II.

Of Things repugnant to the Inclinations and Appetites of the generality of Mankind.

AND now having discours'd of several actions, which are injurious to the *senses* ; I shall proceed to treat of such, as are very disagreeable to the *inclinations* and *desires* of the greater part of mankind. To

this purpose you may remark, that there are many things which men approve by *common consent* and *instinct* of Nature. 'Tis true; To the *Angry* and *Malicious* person, nothing has so *high* a gust and relish as a bowl crown'd with his *Enemies* blood, and the *delicious* draught of a *full* revenge; To the *Intemperate* and *Luxurious*, dainty meats and generous wines are beyond *Ambrosia* and *Nectar*: The *Amorous* is tickled with the soft whispers of *lust*, and ravish't with the sweetness of *stolen* pleasures, and plots to compass an *unlawful* bed; The *gripling Usurer* hugs his bags, and torments himself with cares and hardships, to heap up wealth for a *prodigal Heir*; The *Ambitious* affects grandeur, and breathes after popular applause, and projects to advance his Family, and to have his name written in *Capital Letters*

Letters in the *Annals*: And *divers* men have *different* designs, and *various* appetites, which they study to indulge and pamper: but yet in *civil* conversation all seem to dislike the *misbehaviours* I shall point at, and endeavour to reform. The other are matters of *private* regard; but those which concern the case in hand have relation to *Mutual societic*.

In General, I shall prescribe this *Rule*. That 'tis extremely *necessary* and *becoming*, that a *due* observance and respect be paid to all we associate with, according to their quality and degree. *Superiors* are to be *reverenc'd*; To *Equals* we must be *kind*, and *affable*; and *Inferiors* are to be *gently* handled. VVe ought neither to speak nor do any thing, that may argue want of *just* esteem.

C. 5 of:

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of those, in whose company we are.

And hence it follows in particular ; That it is a very *indecent* custom (and yet 'tis ordinarily practis'd) for men to compose themselves to *sleep*, in a place where they are met to no other end, but with innocent mirth, and some harmless sport, to passe away two or three idle hours : for they that *deliberately* do so, plainly shew, that they little value the discourse, or persons of them they are with. It may also be added, that as one *sleeps* (especially if he lies not at ease) he may chance to do that which is *unpleasant*, both to the *eyes*, and the *ears* of others : For example ; we often see that sweat runs down mens faces, when they are *a-sleep*, or else that they drivell at mouth, and all to be-flabber their beard and chin with spittle.

'Tis

'Tis likewise, upon the *same* score, a *rude* and *ungentile* thing, to rise from a session of *grave* men, and disturb their *serious* discourse, by *traversing* the room, as it were for a wager. And you will find some that so move, and turn about, and screw themselves into strange postures and yawn, and cry out, and stretch their arms; as if they had a fit of an ague, or some other *lazy* disease upon them: an evident sign that they are weary of the company.

It is a *vain glorious*, and *foolish* trick to pull out of your pocket, and read, first one, and then another letter, and to hold them so, as the standers by may discern the titles given you in the *superscription*; for by this you seem willing to have it thought, that you are either exceeding *full* of business, or *mightily* courted.

courted for your merit. Nor is it *allowable*, in my opinion, to draw out your scissers, or pen-knife, to clip, or pair your nails; or pick your teeth, and cleanse your ears, as if you judg'd it not worth the while, to talk, or listen to any present, and therefore sought some *divertisement* to trifle away, and deceive the time, which else would hang heavy upon your hands.

Moreover, 'tis *expedient* that we refrain from some other practices, much in use; VVe must not *whistle*, as though we were amongst horses, nor *chirp* and *sing* between our teeth; nor *drum* with our fingers upon a Table, nor *throw out* our legs, nor *weave* up & down; for by such *odde ridiculous* gestures we demonstrate, that we have but a *small stock of discretion*, and com-
mon

mon civility; and that we *respect* no body near us.

Besides, it is not at all *comely*, when you are weary, and have a mind to compose your self to rest, to turn your *back* to anothers *face*, or so to *lay out* your leg, that those parts which ought to be cover'd shall be exposed to open view; for this is a degree of *boldness* not fit to be practis'd, unless amongst those, with whom we have contracted a *close friendship*, and of whose censures we need not be afraid. Nevertheless, if a *great* person do such a thing before his *domestick* servant, or an *acquaintant* of *meaner* rank, 'tis not to be interpreted as a token and instance of a *proud* and an *insolent* humour; but rather of *familiarity* and *condescension*: for (as the (l) *Philosopher*, and

(l) Πρὸς ἐς ἑταῖρον ἔχουσιν, ὥς τε μὴ ἀρχόντες
τὰ πρὸς δούλον, &c. Aristot. lib. 2. Rhet.

the.

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the (m) *Epigrammatist*, have observ'd) 'tis an argument we have a *peculiar* affection for them towards whom we presume to deport our selves with a great deal of *freedom* and *confidence*, and that without any *inward* controll or shame, which the bare sight of *strangers* restrains us from.

(n) Every one should stand and walk with his body *upright*, and not *loll*, like an *idle lubber*, upon anothers shoulders, as if he wanted a prop to hold him up.

You must not, whilest you are *discoursing* with another, make

(m) Nil aliud vido, quo te credamus amicum,
Quam quod me coram peiere Crispe soles.

Martius.

(n) Os homini sublime dedit, cœlumq; videre Jussit
Et erectos ad sidera tollere vultus.

Ovid. *Metamorph.* lib. 1.

Scurvy

scurvy faces, or *shrug* your shoulders, but bear what is spoken with an *even* temper; nor must you (as many are wont to do) *strike* him you talk to ever and anon with your hand, or staff; or *jog* and *push* him with your elbow, and cry out almost at the end of every sentence, *Is not this true Sir? Have not I said right now? Is not this to the purpose? Pray what do you think on't Sir? What's your judgment of the Matter?*

Concerning the Apparel, take the following Rules.

Let every one when he appears in *publick* be *decently* clad in *all* respects, according to his *age* and the *quality* of his condition, and the *custome* of the place wherein he lives: For he that does *otherwise*, seems to be of a *cross* and *peevish* disposition.

position, and to affect singularity, and to condemn the common opinion and vogue of Men, and to be *ambitious* to prescribe to others.

(o) The *Athenians* sharply reprov'd *Crates* (and perhaps deservedly too, notwithstanding his Apologie for himself) because he (being but a *Philosopher*) wore a mantle of estate, which neither the renowned *Theophrastus* (p) (who was Master of no less than two thousand scholars) nor any before him was seen to do. 'Tis an old Rule, That (q) when you are at *Rome* you must conform to the *Roman* manners, and when you are *elsewhere*, you must demean your self agreeably, for it holds good in all cities and nations whatever:

(o) D'ogenes Laert lib. 6. c. 6.

(p) Idem lib. 5. c. 4.

(q) Si fueris Romæ, Romano vivito more;
Si fueris alibi, viv. to sicut ibi.

And therefore the Citizens of *Padua* take it for a high *indignity* and *affront* (believing it to be done in *contempt* of them) if a *Noble Venetian* walk their streets without a *long robe* (the proper *habit* and *badge* of his honour) in a *short jump*, as if he were in some *petty Village*. Nor is it sufficient that our garments be made of *good cloth*, but we are oblig'd to constrain our selves (as much as possibly we can by a firm *perswasion* that 'tis most fit) to follow the *garb* of the *country* where we reside, and permit our fancies to be overpower'd, and led away by the *present mode*, although the *clothes now* in use, may not be so *convenient* in some regards, nor fit so *neatly* to the body (or at least seem not so to us) as those that were worn in *former times*; for *Custom* is the *Law & Standard* of *Decencie* in all things of
this

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this Nature. If *all* the people in the Kingdome cut their hair close to their eares, you must not let yours grow to an (r) excessive length; or if *generally* they wear their beards long, yours is not to be shav'd all off; or if it be the *fashion* to go in *Cuerpo*, you must not have a coat down to your heels; because 'tis hugely *unreasonable*, and *absurd*, to oppose your *private* wit and prudence to the judgment of a *whole* society, except you are desirous it should be said, that a third (s) *Cato* is fallen down from Heaven, a *new Censor* and Reformer of manners. In our

(r) *Intonsos rigidam in frontem descendere crines*
P. Jus erat, ma stamq; genis increscere bā b. m.
 Lucan l. 1. de Catone.

Qui tribus Anticyris caput insanabile nunquam
Tonsori Licino committebat —

Horat. de quodam poetaastro.

(s) *Tertius è cælo cecidit Cato.*

civil conversation, we are by no means to run counter to the *major* part, unless we are compell'd by an *unavoidable* necessity (of which I shall take occasion to speak anon) because this *pragmatical* temper renders us more *odious* and *intolerable*, than any fault of *this* kind we can addict our selves unto. And therefore there is no reason why in *these* and *such like* things, you should prefer your *own phantastick* conceit, but instead of that, *soberly* comply with *other* men. For as when one appears, that is *monstrously* misshap'd, and that has a *loath-some tawny* complexion, and a face *deeply* furrow'd with wrinkles, and is set out with all the advantages of *deformity*, the multitude with great amazement, and scorn, fasten at once their eyes and reproaches upon him; just so it fares with him, who sleights the

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the opinion and manners of *others*, and (being *perfectly* devoted to his *own* humour) comes out attir'd in an *unusual antick* dress; the people flock about, and gaze upon him, as if he were some *African* monster newly arriv'd; or a *Generall* that had conquer'd a whole Nation, and was *solemnly* triumphing over it. Do but imagine, if a man should fortifie his neck with a *yellow-starcht* ruff of *Musket-bore*, and swell up his belly with a pair of *bombast* breeches, as though he had a tympany ready to break, and stuff out his thighs and knees with *large* trunk-hose, and put upon his head a *broad Helvetian* hat, and venture abroad in *this* guise; how the footmen and lacqueys, and all the rabble of the town would run after, and hoot at, and almost pelt him to death. And what an *uncouth* spectacle would a Woman be, drest
up

up like a *Chimera*, that is, in the (t) *Poets* phrase, like a *Lion* before, and a *Dragon* behind? or, as the *Priests* of the (u) *Indian* Goddess, half black; and half white? or like an *Hermaphrodite*, Male and Female, bound up in one volumn? 'Tis *abominable* for a woman to walk up and down in mans habit, and every whit as *bad* for a man, with (w) *Sardanapalus*, to spin amongst Women, or to spend his time betwixt the comb, and the glass, in *crisping*, and *curling* his hair, and *painting* and *patching* his face, or to exercise any *effeminate* and *soft* behaviours. For as it is *unseemly* to affect any thing

(t) Πρόδελων, μετόπισθε δρακόν. Homer. II. 4.

(u) Τὰ ἑκ κεφαλῆς εἰς μαζὰς μέλανα; τὰ ἑκ μαζῶν εἰς πόδας λευκά πάντα. Philostratus de vita Apollonii, lib. 3. cap. 1.

(w) Justin. Hist. lib. 1.

that

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that is *sordid* and *slovenly*, so is it likewise, to transgress by a *nice* curiosity, and a *finical* spruceness. How *ridiculous* a sight is a *vain young Gallant*, that *bristles* with his *plumes*, and shakes his *giddy* head like an *empty* bottle, and plunders the air, and the earth, to adorn a body *viler* than the worms that have spun out their bowels to make him fine, and then windes it into an hundred *mimical* odde shapes; and all this to no *other* purpose, but to get possession of a *Mistress*, that's a *verrier* trifle than himself? An ape, methinks, never looks so like *himself*, as when he has on my *young Masters* suit. Gay clothes are the ensigns of shame & slavery, & all the *glister* of Gold, and the *gaudery* of silver, and silk, and purple, make not so *pleasant* a shew, as a green field, bedeckt with pretty flowers.

A

A *Peacocks* taile, in the eye of
(x) *Solon*, excell'd the *Lydian* bra-
very; and a poor *butterflie* outvies
all the *artificial* colours of the
Court. I would not have you con-
ceive, that I condemn *comely* or
(y) *rich* apparel, provided it do not
exceed the purse, or quality of the
person; but this I say, that he who
is *instantly* taken with every *light*
mode, and makes the *art* of dressing
his *whole* care and study, and runs in
debt to be in the *spring* of the *newest*
fashion, discloses the nakedness of
his Soul, and shews that *discretion*
and *virtue* hang but *loosely* on it. I
would have a *distinction* for all pro-
fessions, and orders of men; that so
we may *easily* know the *peasant*

(x) Diogen. Laert. lib. i. in Solon.

(y) *Nolo ut de ornamentis, auri vel vestis præ-
properam habeas in prohibendo sententiam.* S. Au-
gust. Tom. 2. Ep. 37. ad Possidit. n.

from

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from the *Gentleman*; the *Lawyer* from the *Citizen*, and the *Physitian* from the *Lawyer*; the *Scholar* from the *Courtier*, and the *Layman* from the *Priest*; that the *servant* may not pass for the *Master*, nor *Joan* be taken for my *Lady* i'th' light, as well as, I doubt, she is too often i'th' dark. It is very *requisite*, that every one should be arai'd according to his *quality*, lest (as (2) *Plutarch* tells us) *Philopæmines* by his clownishness go for a *scullion*, and a *scullion* by his bravery for *Philopæmines*. 'Tis hugely *improper* (and in *England* *unlawful* too, being forbidden by several (a) *Statutes*, yet unrepeal'd) for those, whose duty it is to attend the *Kings* person, to be in *any* point *mean* and *sordid*, but they are to take

(2) *In vitâ Philopæm.*

(a) 24 *Henr. 8. c. 13.* 1, 2 *Phil. & Mar. c. 2.*
5 *Eliz. c. 2.*

are (as (b) *Alian* assures us *Xenophon* did) that they be in the *mode*, and *modestly fine*; not to trimme up themselves in a *flanting* dress, like so many flagges of pride and vanity (as the *Emperour* (c) *Augustus* was wont to speak) but most *suteably* to the place, and the office they bear. It was reputed amongst the (d) *Romans* an *heinous* offence to break *this* Rule; and they who are *guilty*, do a *gross* dishonour to their Prince, and lose their (e) *authority* with the *people*, who are commonly

(b) *Var. Histor. lib. 3.*

(c) *Vix illa superbia. Suetonius in vita.*

(d) *Talares & manicatas tunicas h. bere apud Romanos flagitium erat; nunc autem honesto loco natis, non eas habere flagitium est. S. August. lib. 3. de doctrinâ Christianâ, cap. 12.*

(e) *Ἐκ γὰρ τοῖς τέτοις φάτις ἀνδρῶν ἀναβαίνει ἰδανή. Homer. Odyss. cultus concessus atque magnificus addebat hominibus auctoritatem. Quintil. lib. 8.*

D

affected

affected with *outward* splendour, and
 (f) *foolishly* conclude that to be the
best horse which is set out with the
stateliest trappings. I might here
 insert an *honest*, & an *useful* caution;
 That *Courtiers*, of *all* men living,
 should discharge the debts they con-
 tract for their *bravery*; it being a
 disparagement to the *Kings Majesty*,
 that his *Court* should look like a san-
 ctuary of *injustice*, and a den of
Noon-day thieves; and, I humbly
 conceive, for them too, to rant it
 at the expense of *trades-mens money*,
 and sometimes, of widows and or-
 phans tears, that is to say, with *their*
 clothes, for I am confident, there
 are some *pied Gallants*, that, if they
 were stript of their *stolen* plumes,
 and that every bird had its *own* fea-

(f) *u* Aulus & qui equum ex strato & franis;
 Sic Aulicissimus qui hominem ex veste inspicit.
 Sen. Ep. 47.

thers, would appear as *bald*, and *despicable*, as *Æsops jack-daw*: but I forbear pursuing *this* argument, lest I should vex the fore too much, and seem to wander from my *first* design.

'Tis *convenient* that *all* sorts of men be attir'd in a manner *proportionable* to their degree, and that they study to be (g) *neat*, but not *phantastically spruce*. Clothes like the (h) *Delphic* swords, have a *double* use; they serve to (i) *adorn* for honour and

(g) *Εἶναι βέλτε τὰ περὶ τὴν ἐσθῆτα φιλόκαλον, ἀλλὰ μὴ καλλωπιστὴς, ἔστι γὰρ φιλόκαλον μὲν τὸ μεγαλοπρεπὲς, καλλωπιστὴ δὲ τὸ περὶεργον. *Isocrat. ad Demon.*

(h) *Arist. politic. lib. 1. cap. 2.*

(i) *Indue te delicate, non propter te, sed propter* honor em *Imperii. Sen. d uxorem Neronis. Πόρφυρα ΒΑΣΙΛΙΚΟ'Ν ἔνδυμα. Damascen. lib. 3 de fide Orthod cap. 19 Distinguit equitatem a Curia. Plin. Nat. Hist. lib. 9. cap. 36. Nee salutari te sine Chlamyde jura voverunt: ne sub hac veste semper visus, nunquam crederis esse privatus. Cassiodor. lib. 6. Ep. 15. Tribes Reges, Consules, Equites inducebantur. Fenestella.*

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sightliness, as well as to defend us from the injuries of the weather. A *nice* curiosity grows *flat* in time, and weary of it self; but I would have those that wear *costly* garments be sure, that they be *fashionably* made, and *well* put on; *otherwise* they *manifestly* declare one of these two things; either that they don't understand what's *fit* and *comely*, or (which is *worse*) that they are not at all *solicitous* whether they gratifie or offend others, and so they beget a *suspicion* in the minds of their associates, that they don't *greatly* regard them; and the *natural* issue of this carelessness is, that their company is so far from being *coveted* and *belov'd* by *any*, that tis an *unwelcome* burthen to every one.

(k) ——— *Tage qua defendere frigus,*
Quamvis crass, quod est. ———

Horat. Serm. lib. 1. Sat. 3.
Verbera ventrum vibrare imbrisque coactos.
 Lucr. lib. 5.

CHAP. III.

Of other things contrary to the Inclinations and desires of Men.

BUT then there are some who proceed a great deal farther in *incivility*, and not only minister occasion of conceiving a *sinister* opinion of them, but deport themselves so *insolently*, that 'tis almost *impossible* to be near them; that delight to make the *whole* company dance attendance to them, and never leave troubling them with their *impertinent* Apologies, and *rude* behaviours, and are not *complaisant* two minutes together. When the Table is cover'd, and all are ready to sit down, then they pretend *extraordinary* business to protract the time; either they have a letter of

grand importance to write, or they must perform some office of *nature*, or else they complain that they have not exercis'd that Morning to get them a stomach to their dinner, and cry out, 'Tis time enough, you may stay a little longer; Why do you make so much haste to day? And so they hinder the rest, as if they were the (1) *only* persons whose affairs deserve to be consider'd, and humours gratified. They are never contented, unless they be lookt upon as the *prime* men, and in *all* particulars preferr'd; they must sit in the *uppermost* place, and have the *best* chamber, and the *softest* bed, and *all* be employ'd in waiting on them, or the *whole* house shall be put out of order, and smart for it. Nothing is *completely* done but what they are the authors of, nor any thing *aptly*

(1) *Tales* Xenophon συζητουσας
appellat. spoken,

spoken, but what proceeds out of their mouth: every one must hang his ears upon their lips, and what they *peremptorily* utter, be it never so *improbable* or *common*, must be believed and ador'd, as though it were a *sacred Response* of an *Infalible Oracle*; they vilifie and traduce all besides, and expect at Feasts, and Balls, and military encounters, and publick meetings, and recreations, to *engross* the eyes and applause of the people; as if *none* else understood *any* thing, or were able to merit the *least* regard.

Others there are so *Cock-brain'd* and of such a *perverse* and *sour* temper, that *nothing* can satisfie them, be it done with never so *much* care and diligence, and *continually* when they are spoken to, they return their answer in *harsh* words, and

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with a *rugged* countenance, and know not how to make an end of *fretting*, but *chide*, and *miscall*, and *curse* their servants, and *rage* (as if they resolv'd *instantly* to teare them in pieces, and were born to be the *plague* of the Neighbourhood) in such like *passionate* exclamations, See you stinking Varlet, how finely you have *brusht* my clothes! Sirrah, you rascal, how early you called me to day? Come hither, Villaine, how *chance* you wait upon me no better? You filthy Beast, I could find in my heart to knock your brains out. These are *monstrous* expressions of *barbarity* and *madness*, and *infinitely* below the *generous* spirit that should possess the breast of a *Gentleman*, and such *brutish* ugly follies, that they are not fit to be once *mention'd* (though with reproof and detestation) much less *practis'd*

practis'd by persons of *noble* extraction, train'd up in the School of *Honour*, who are bound to avoid them, as they would do an *infectious* disease, or an *ignoble* death.

'Tis true, such *indecencies* may proceed from one *internally* modest, and humble, and be committed not out of *malice*, and *rudeness*, and an *ill* intention, but *merely* through *carelessness*, and want of *caution*, a *sudden* surprize, or the *impetuous* violence of an *intolerable* provocation; yet because they so *nearly* resemble in *all* their lineaments and proportions the base brats of an *haughty* and *envious* mind, that they can *scarcely* be distinguish'd from them, 'tis *difficult* for those who act them to escape *severe* censures and revenge; for what more *undoubted* issue and sign of *pride*, than to harbour an *overweening* conceit of our

selves, and to *undervalue* and *sleight* others? and who so *deeply* buried under the rubbish of his own ruines, that *something* of goodness may not be discern'd by a *charitable* surveyer? however, who is there reckons himself so *wholly inconsiderable*, as to be willing to stand for a *pure cipher*, and to be lookt upon as *perfectly insignificant* in the accounts of the world?

There was not long since at *Rome* one *Ubalдинus Bandinellus*, a person of no *inferior* quality, being a *Nobleman* of *Florence*, and *Bishop* of *Falisca*, and *eminent* both for *acuteness* of wit, and *solidity* of judgment, for his *incomparable* learning, and *exemplary* integrity. This *famous Prelate* us'd to say, that whenever he came to the *Popes* palace, or return'd from thence to his own house,

house, in that *large* street, throng'd with multitudes of *all* sorts, *Courtiers*, and *Bishops*, *Magistrates*, and men of the *lowest* rank, he met with *none*, whom he supposed he had not *just* cause to esteem either *much* better, or at least in *all* respects, of *equal* dignity with himself.

We must not presume to lay men in the ballance of our own *strict* apprehension, or *prejudic'd* fancy, and then undertake to tell *exactly* how much they weigh, and what they are worth, but *all* must be allow'd some grains of *candor*, and *kind* construction; for 'tis *convenient* in *this* case we should go by the *same* Rule we do in *mony*, and judge of them, not according to the *inward* *natural* value, but *that*, which *custome* and *common* *fame* have stamp'd upon them.

Beware

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Beware of *detracting* from any one behind his back, but when you are required to give a *character* of another, be sure it be made up of his most *laudable* properties. 'Tis a known *Maxim* in *Heraldry*, that all *Animals* born in *Arms* or *Ensigns* are to be interpreted according to their most *innocent* & *noble* qualities; as if a *Lion* be the *charge* of an *Escutcheon*, we must imagine the things represented to be *valour* and *watchfulness*, not *cruelty* and *rapine*; and if a *Serpent*, not *venom* and *malice*, but *wisdome* and *subtilty*; Much more is *this* to be observed in the *blazoning* of our Neighbours *name*. 'Tis a *sneaking* and *cowardly* Trick to accuse one that is not *present* to answer for himself, and an instance of no *small indiscretion*; (m) If we

(m) Ἐπαινεῖν μὴ ἔδυναι : ψέγειν δ' ἔβλομαι. Demosthen.

cannot

cannot commend others, *prudence* enjoyns us to be silent, for we create jealousy in those who hear us, that we deal after the *same rigid* manner in other places with *them* too; and it *usually* falls out that 'tis reveal'd, and then a quarrel is commenc'd, which begins in *bitter reproachful words*, and proceeds in *rough usages*, and *downright blows*, and too often dips its feet in *blood*. And to this may be added (what we find true by *daily* experience) That he who sells his *brothers* credit at a *low* rate, makes the market for another to buy *his* at the *same* price.

When we are among our *Collegues* whom we desire to please, we must do nothing that favours of a (n) *domineering* spirit, but study to

(n) Γίνεσθαι ὡς τὰς πλεσιάζοντας ὁμιλη-
τικούς, ἀλλὰ μὴ σεμνὸς. Τῶν μὲν γὰρ τὸ ὑπερ-

be

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be *kind* and *sociable*, and such as
(o) *Alian* characters *Plato* to have
been, who won upon men, out of his
Academy, as much by his *affable* and
obliging carriage, as he did, in it,
by his *Philosophicall* precepts and
disputations. Our actions and ge-
stures ought to carry along with
them *manifest* tokens of *respect*, and
kindness. And hence it comes to
pass that *some* things, which if they
were done in their *prope* season
could not be blamed, yet in regard
of the place and the persons present,
deserve to be *sharply* reprehended.
As to *chide*, and much more to *cha*-

οπτικὸν ὄγκον μόλις ἂν οἱ δούλοι κατεργά-
σαν. Τῶν δ' ἢ ὁμιλητικὸν τρόπον ἅπαντες
ἡρώως ὑποφέρουσιν, ὁμιλητικὰς δ' ἴση, μὴ δύ-
σεως ὦν, μηδὲ πρὸς πάντα φιλόνηκτο, φιλά-
τιτο, φιλοπιτιπητὴς. Isocrat. ad Dem.

(o) Ὅτι δύναται, καὶ ἂν ἐν τῷ συνηθῶν
λόγῳ χρησθῇ τὰς συνόντας. Hist. lib. 4.

stise servants, for this is to exercise Authority and jurisdiction, which must not be before them we are bound to honour. I might adde, that it *molests* all the company, and interrupts the discourse, especially if it be at the *Table*, a place of *mirth*, not of *wrangling*. Therefore, I say, 'tis not at all *handsome*, whatsoever *unlucky* accident happens, to be *angry there*; or if you cannot help being vexed, and troubled, yet *dissemble* it whilst you are at *dinner*, that no *disorder* may appear in your countenance, and that for the reasons *already* laid down. And by *all* means you are to have a care of this, when you make a *Feast* for *strangers* and persons of *quality*, for you invite them to be *merry*, and then your reputation is *highly* concerned. And as (p) *sour* things eaten by *ano-*

(p) Vide Aristol. problem. Sect. 7. q. 5.

ther,

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(p) Vide Aristol. problem. Sect. 7. q. 5.

ther,

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ther, if you chance to see what a face he makes, do *presently* set your teeth an edge; so if one be *discomposed*, all are prone to be *affected* with it. He is (q) *Refractory* in the most genuine notion of the word, who sets himself to oppose the *inclinations* of every one. Now how unlikely this stubbornness is to procure the *favour* and *friendship* of others, I leave you to judge, since it consists in *crossing* their *humours*, and *delights*, a practice which *unavoidably* creates *hatred* and *disdain*. We should rather (r) comply with *their*

(q) Refractus proprie dicitur equus duri oris, Ætchilo εκληρόμου, Polluci ἀπειθής, δυσάγωγος, Aliis δυσυπότακτος, δυσκένδρατος; Inde vox transfertur ad homines similes ingeni; Refractarius enim cum reluctante plane est idem.

(r) Nec cum venari volet ille poemata panges.
Horat. lib. 1. Ep. 18.

desires,

desires, and advance *their* content, and suck satisfaction from *their* pleasures, and suit our talk to *their* sense and notices of things, so far forth as not to violate the *Laws* of Modesty and justice; but when courtship and truth come in competition, 'tis an easy matter to determine our choice, for 'tis better, no doubt, to be rudely honest, than to be civilly false, and injurious.

It does not become us, in our behaviour, to be either (s) rustical and clownish, or inaccessible and reserv'd; but to demean our selves with an open and unrestrained familiarity, as though we belonged to the same house. What causeth the different relish and wholesomeness betwixt wild and other plants, but only this?

(s) *Ex u'to animo nihil in se agreste, nihil in-lumianum. Cic. ad Atticum.*

the

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the former grow *neglectedly* in the wood, and the latter are *orderly set* and *nursed up* in the garden. I don't approve of that *sullen privacy* which some affect, that makes them look like *forreiners* or *guests*, rather than *companions*; but give me the *sweet* and *pleasant* person, who uses the same degree of *freedom* and *affability* as they do, that are bound fast together in the firmest bonds of a *virtuous* and *inviolable amity*. Of this sort were *Laelius* and *Scipio*, *Cicero* and *Atticus*, (t) *Cyrus the younger* and *Artapates*, (u) *Titus Volumnus* and *Lucullus*, *Terentius* and *Brutus*, and (to name no more) the (w) *Cimbri* and the *Celtiberians*. To this purpose 'tis convenient, that every one accustome himself to sa-

(t) Xenoph. l. 1. exped. Cysi.

(u) Valer. Max. lib. 4. cap. 11.

(w) Idem lib. 2. cap. 6.

lute others in an *ingenuous* & *friendly* manner, to talk *kindly*, and return *civil* answers, and that he frame his *whole* carriage after the most *popular* and *easy* measures. And therefore they are mightily to blame, that *frown upon*, and *brow-beat* all that approach them, and never vouchsafe them one *gracious smile*; that flatly contradict *whatever* others upon certain knowledge affirm for truth, and entertain the *noblest* and most *affectionate* offices of *respect* and *love* with a *strange carelessness*, and *inhumane stupidity*; that *grumble* when they are *respectfully* accosted, and will not endure *harmless* jests, and *merry stories*, and *innocent rallied*; that hate being *caress'd*, and reject *all* addresses (be they made with never so much *observance* and sense of *duty*) with a *barbarous indignation*, and *scornfull language*.

As

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(x) As *Biles* and *Vlcers* smart and become angry, even at the very *mistrust* of the *lightest* touch : so a *distempered sick* mind will be greatly offended with *little* things, insomuch that a *complement*, or a *letter*, a *question*, or a *word*, shall presently provoke some to give a challenge. But such *morose waspish* fellows may expect to be *hissed* at and *excluded*, rather than *courted* and *beloved*.

It is not *fit* to ad'ict your self to *melancholy* and *thoughtfulness*, when you are in company, to sit *musi*ng in a dull posture with *folded* armes, *regardless* of any thing propounded to you, though it be urged over and over, with more than usual impor-

(x) *ut ulcera ad levem tactum d inde etiam ad suspitionem et alius condescunt : ita animus affectus minimis offenditur, adeo ut quosdam salutaris, Epistolæ, Oratio, interrogatio ad litum evocent.* Sen. lib. 3. de Ira. cap. 10.

tunity

tunity, as if you were in an *extasie*, and your soul were *removed* from its station, and *retired* to some corner of the body, or as though you were transform'd into a *stock*, or a *stone*. This indeed is somewhat *tolerable* in those who have spent many years in *contemplation* and the serious study of the liberal sciences (especially the *Mathematicks*) but in others, without all doubt, it is not *capable* of excuse, and consequently is not to be *allowed*. Nay, *Scholars*, and persons *immers'd* in business, would do *wisely* (when they design to give themselves up to *Meditation*) to withdraw from places of *resort* into some *convenient solitude*. 'Tis storied of the *Angelicall Doctōr Aquinas*, that being at supper at *Paris* with the *King* of *France*, he dropt into such a *profound* discourse with himself, that
he

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he seem'd to be turn'd into an *insensible statue*, and continued a pretty space without moving hand or foot, or so much as once stirring his eye, till at length having conquer'd the difficulty his mind grappled with, he struck his hand earnestly upon the Table, and cried out, that *Now 'twas surely concluded against the Manichees*. The King was amaz'd at it, and ask'd him what he meant; To whom *S. Thomas*, not without *blushing* and *confusion*, repli'd, *That just at that time there came an argument into his head, which utterly overthrew the doctrine of the Manichees*. And they tell of *S. Bernard*, that when he had journeyed along the bank of the *Lemane Lake* a whole day together, and his fellow-travellers at night where talking of it, he enquired of them where that *Lake* was, and when they told him, he wondered

at

at it, and protested he never saw it. And I have known a *famous Lawyer*, as he has been plodding on the rode, sink over head and ears in a *perplexed Case*, and labour at least two or three hours before he could recover out of that *Quagmire*. But let *every* thing be done in its *proper* season.

'Tis an *unbecoming*, and an *unmanly* thing, to be of a *soft* and *nice* temper, prone to take exceptions upon *every frivolous* occasion. When you are *conversing* with such, you are not upon *equal* terms, but all the while in *perfect slavery*. You will meet with some that must be handled with as much *caution* and *gentleness*, as if they were so many *curious Venice glasses*; you can hardly tell how to touch or come *near* them for fear of *breaking* them: an *easy* blow, or a little *sharp* breath
shatters

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Shatters them to pieces. If you don't *readily* salute them with all the *punctilio's* of *Reverence*, and bow to them with the *lowliest submission*, and repay their visits with *all exactness*, and answer *directly* to every question, they are in a *flame*, and *torment* themselves *more* than others would do for the *vilest affront* and the *grossest injury*, and you quite lose their favour for ever. They are so *fondly enamoured* of their *Titles*, that *nothing* pleases them more than to hear *them* recited: and unless you have them at your fingers end, and give them *all respect* to an hairs breadth, you raise a storm, and incense a *fury*; they'll complain that you want *breeding*, and that you *sleight* them, and conceive an *immortal* hatred against you; They are angry if you make applications to them without observing a *considerable*

derable distance; and 'tis a crime not to be pardon'd, if you don't set them at the *upper* end of the Table; they'll upbraid you with your *ignorance*, and *want of due regard*, and tell you, that you don't know *your self*, or *them*, since you use them no *better*; that you ought to make a distinction betwixt them and others, and let them have the place that belongs unto them. They love and esteem *themselves* above measure, and whilst they spend so much of their care and time about their *own* concerns, they have but little left to bestow upon *any* besides. 'Tis *hugely desirable* (as I said before) that the conversation be *sweet* and *pleasant*: but to associate with *Critical peevish* people, whose friendship is as *weak* as a *single thread*, and as *brittle* as *glass*, and that are apt to reckon every *small* omission

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(even

(even the misplacing of a word) for a *heinous* offence, is to be in *perpetual bondage*. And therefore we are not only not to be *delighted* with this *effeminate* humour, but upon all occasions to *declare* our *dislike* of it, and leave it to *women*, and *pitiful men*.

CHAP. IV.

Of several errors of the Tongue to be reformed.

IN familiar *discourse* men likewise transgress many ways, both in the *Matter*, and *manner* of it. In the *Matter*, *principally*, if it be either *impertinent*, *profane*, or *false*; for the auditors (if they are *sober* persons) will scarcely give ear to *such* stuff, because they can take no *complacency* in it, but abhor him that
his

fills their heads with *empty* and (which is more *unsufferable*) with *lascivious* sounds. It then you would not be *troublesome* to the company, be sure to restrain from *multiplicity* of *idle* talk. Speech is the *band* of humane intercourse, and we are all *naturally* fond of it ; but if it be not *material* and *usefull*, 'tis *tedious*, and *imprudent*, if not *criminal*. Some are so big with *Air* and *nothing*, that they disburden themselves into every ones bosom they meet with : Such a one was (y) *Anaximenes*. An ocean of words, and but a drop of knowledge ; and the Gentleman (z) *Martial* speaks of, that could not forbear imparting his *slender poetry* to

(y) Λέξεων ποταμός, οὐδ' ὁ θαλαμὸς.

(z) ——— *Nimis poeta es ;*
Hoc valde vitium periculosum est, &c.
Vix quantum malificias videre ?
Vix iustus, probus, innocens timeris.

Lib. 3. Ep. 44. & 45. & 49.

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all companies and in all places, at publick games and at private feasts, in the baths and on the beds; inſomuch that every one was afraid of him, and run from him, as from a *Serpent*, or the *Plague*, or a *Tigre* newly bereaft of her whelps: and (though he was an honeſt man, yet) he was not to be *endured*; I would adviſe you to keep (a) *Euripide's* precept, *Either be ſilent, or ſpeak ſomething that is better*; that is, which may increaſe learning, or diſgrace vice, inſtruct the ignorant, or ſerve the ends of *civility*. Take care (to borrow the expreſſion of (b) *Zeno*) that you dip your tongue in *underſtanding*, and miniſter to

(a) Ἡ λέγει τὸ σιγῆς κρείττον, ἢ σιγὴν ἔχει.
Ἡ σιγὴν καίειον, ἢ λόγον ὠφέλιμον.

I'ocrat.

(b) Γλῶσσαι εἰς νῦν ὑποβρέξαι. Diog Laert.
lib. 7.

fair

fair purposes, otherwise you will be reputed a *prating* insignificant person.

And *Mul itude* of words, though directed to no *ill* design, is to be avoided; for (c) he that shoots *thick*, does not always *hit* the *mark*. The *Egyptians* adored *silence* for a *Deity*, and offered up sacrifices to it; if it be *seasonable*, 'tis the *wisest*, and the most *innocent* thing in the whole world, and no man ever repented of it. But *Garrulity* is a great instance of a *foolish* mind, and betrays men to *many huge* inconveniences; it exposes us to (d) *reproach* and con-

(c) *Auibus frequ ntius quàm loquā mōrū, ne i enim ejusdem est multa & oportu ē d cere. Sen*

(d) *ut quisque con-emptissimus & maximē ludibrio est, ita loquissimæ linguæ s. Idem.*

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tradiction, and (e) deprives us of the benefits we might reap from the discourses of *others*: it makes us *deaf*, and all that are near us. Not that we are to imitate the *austerity* of those *Monks* who abstained altogether from *speech*, *Romualdus* for seven years, and one in *Brabant* for sixteen, *Theona* for no less than thirty, and *Johannes Silentarius* for forty seven; for this is *morosity*, if not *madness*. The (f) *tongue* is an *Angel* (as the priest was wont to cry out in the midst of the rites perform'd to *Harpocrates* the *God of Silence*) and is capable to shed a benign influence upon *society*; but then it must not be permitted to be *dissolute* and to *range* abroad, but be

(e) Οὐκ ἂν δωαίμην μὴ σέγοντα πικρὰ αὖ
Σοφὸς ἐπαυλῶν ἀνδρὶ μὴ σοφῷ λόγος.

Euip.

(f) Γλῶττα Δαίμων.

kept

kept under command, and within compass, and be always well imployed.

You ought not to molest the company (at *meals* especially) with *Philosophical subtilties*, and eager disputes; for to be *clamorous* is a (g) sign of a *quarrelsome* disposition, & he that is *wise* will never be so. However, 'tis an *improper* entertainment at *such* times, and fitter for a *School* than a *Dining Room*.

You must carefully abstain from mentioning those things which are likely to put any out of *courtenance*, or turn to their *disgrace* and *disadvantage*. 'Tis not *convenient* to tell

(g) Ἄνδρες χαλεκτῆς ἐκ λόγου γυναιζειναι.
Menand.

οἱ δὲ τεύχεα, τοῖσι δὲ καὶ ὁ λόγος.
Aristid.

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the story of *Lucretia* where there is one suspected to have been *unchast*, nor to fall a dispraising *Thraso* to a *vain-glorious* souldier, nor to produce the character of (h) *Thersites* or *Zoilus* in the presence of a *squinting*, or *crook-back'd*, or *limping* person, nor to talk of *breeding* and *Child-birth* before *young Girls*, nor to cast dirt in any ones face by *revealing* or *intimating* that which may reflect *dishonour* upon him. 'I was a bitter taunt of *Epicharmus*, when *Hieron*, not long after he had unfortunately killed his friend, invited him to supper, to reply, *I think I*

(h) Φολκός ἐνν, χαλός δ' ἔτερεν πόδα τώ
ἢ οἱ ἄμω

Κυρτώ, ὅπῃ σῆθ' ὁ συνοχώκοτε αὐτὰρ ὕπερθε,
Φοξός ἐν κεφαλῇ, ψεδνὴ δ' ἐπενήνοθε λάχρη.
Homer. II. L'.

(i) *Crine nuber, viger ore, brevis pede, lumine luscus,*
Rem miram praestas. Zoile, si bonus es.

Marcial. Lib. 12. Ep. 4

may

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may safely come; for when you butcher'd your friend, you did not devour him. Such *Sarcasms* bite sharply, and favour of an *uncharitable* spirit, and strangely confound him they are thrown at: and therefore 'tis a good *Proverb*, That you must never speak of a halter in his house whose father was hang'd.

Talk not *filthily* and *obscenely*, though you may tickle the fancy, and get into the favour of great men. He that is good will seek to delight others only by good things; and he that ministers to wantonness, is a *perfidious* and *unworthy* wretch. *Lascivious* discourse is a *rudeness* not to be admitted into *civil* conversation; for (k) (besides that it

(k) *Profert moris plerumque oratio, & minus secreta detegit: Nec sine causa Græci prolixiorem, ut vivat, quam magis etiam dicere. Quintil.*

argues the fountain to be *impure*) it
 (1) *debauches* mens minds, and pollutes
 their manners; and therefore *Seneca* did *amiss* in describing the
 looking glass of *Hosius*; and I could
 wish that the *Ephesiaca* of *Xenophon*,
 and the *Fescennines* of *Ausonius*,
 and the (m) *ribaldrie* of (n) *Marial*,
 and all the *foul* adhærencies of *Plays*
 were quite expung'd; that so they
 might *profit*, and *please*, but not
defile the ears of the hearers. Our
very reproaches of lust must be *coy*
 and *wary*, and wrapt up in a *chast* and
modest Dialect, according to that
prudent saying, *It is not good to come*

(1) φθίρεσιν ἢ ἐν χρεσὶ ὁμιλίαι κακὰι.

Menand.

(m) *Castum decet esse pi um poetam.* Catullus
 16. c.

(n) *Multa sunt ejus epigrammata d. vina, in quibus & sermonis castitas, & argumenti species luculenta est: Alia sada nè legerim quidem. tantum obstat ad censuram vocem.* Julius Caesar Scalliger, poetice lib. 6.

*near the leprosie, though it be to cleanse:
the Lepers skin.*

At no hand utter one blasphemous title against God, and his blessed Angels, and his holy Religion, either in earnest or in sport, though lewd Atheists account it but a peccadillo, and make this practise their recreation. (o) Iohn Boccatus a Florentine was exceeding faulty in this particular in his Booke of Fests, which, for this reason, all virtuous persons justly condemn. 'Twas a grave injunction of Pythagoras to his Scholars, That they should never assert any thing of God without light, that is, otherwise than he has revealed himself unto us; for, like the Sun, he can be seen only by his own beams. We must speak the truth of him with caution and reverence,

(o) Claruit A. C. 1370.

with.

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with *fear* and *trembling*, said (p) *Plato* well, who *severely* reprehends *Homer* for his *rash* fables of the *lusts*, and *contentions* of the *gods*. 'Tis *dangerous* to play with a flaming sword, and to twitch a *Lion* by the beard; and a *strange* *Romantick* courage to run *merrily* upon a *Can-nons* mouth, and to attempt the dethroning of the *Almighty*; and an *unpardonable* folly to *drole* away the hopes of future bliss, and adventure the losing of *Heaven*, rather than of an *unprofitable* jest. I have heard of a *club* of *Atheistical* *Vil-laines*, who made it their *business* at their meetings, to *abuse* *God*, and *deride* all the *mysteries* of *Christia-nity*, behaving themselves as *insolently* towards the *divine* Majesty, as the *Gracians* did towards their *Mercury*, who were wont instead of
(p) In Crayl.

worshipping,

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worshipping, to throw stones at him. The old Romans put *Valerius Soranus* to death, because he profan'd the secrets of their Religion. And well do they deserve the most exquisite torments that can be inflicted, who will run infinite hazards for so insipid and fruitless a folly. Nor does he that prates dishonorably of sacred things, merit punishment merely for being a *Platonick Lover* of wickedness, but because he demonstrates himself to be an ill-bred Clown too; for such language grates the ears of good men, and forces them hastily to quit the place. So *Eusebius* relates *S. Iohn* did, when, in a Bath at *Ephesus*, he heard *Cerinthus* belch out prodigious blasphemies; and no sooner was he gone away, but the Bath fell down and crush'd *Cerinthus*, and his Companions to death. And we read of *Olympius*

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Olympius an *Arrian Bishop* in *Africk*, that presently after he had scoffed at the *ineffable mystery* of the *Blessed Trinity*, he was in the sight of a great assembly stricken with *lightning*, and burnt to *ashes*.

In all your discourse take heed, as much as you can, how you let fall any words which may signifie your *life* and *actions* to be *irregular*: for generally men *detest* those vices in *others* which they *indulge* and *cherish* in *themselves*. The *Germans* have a *Proverb* to this sense, that *There is no mother so lewd, but desires her children should be virtuously educated*.

'Tis likewise *unfit* to talk of things which *suit* not with the *season*, and *persons present*, though they are such, as in *due time* and *place* would

would be not only *innocent*, but *usefull* and *beneficial* too. For instance: It is *absurd* amongst *old* women to discourse of the pleasures of a *nuptial* bed, or of the modest behaviour to be used in *dancing*, when it would be more *agreeable* to admonish them to prepare for a *grave*. It is not *expedient* to discover the *Intrigues* and *Mysteries* of *State* to *Rebells*, or to display the *Gaieties* of the *Court* to *dull Peasants*; neither is it *proper* to make *Harangues* of *Religion* to *young men*, when they are met together to be *harmlessly merry*; nor is it *convenient* to tell *dolefull* stories at a *banquet*, or to sully a *bright* day destin'd to *publick joy* and *festivity* with a *Tragical* representment of the *Sicilian vespers*, or with *terrible* narrations of *battels* and *earthquakes*, *pestilences* and *diseases*,

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seases, robberies and executions, Hobgoblins and Ghosts, which caule the hearers rather to *tremble*, than to be *cheerfull*; and therefore let there be no *mention* of *such* things, if you can help it; or if you happen *unawares* to slip into a *story* tending *that* way, as soon as you perceive your error, *sweeten* it as much as you can, and pass quickly to some other more *delightful* subject. 'Tis confessed, that (all circumstances *rightly* considered) we have more reason to be *afflicted*, than to be *Jovial*; for our life is but a little span, and 'tis divided betwixt *folly* and *misery*, doing *nothing*, and that which is to no *effective* purpose; and the *lowdest* laughter commonly ends in the *deepest* sigh, and *Tragedies* perhaps were at first invented to present the *misfortunes* and *crimes* of the Age upon a *Theatre* to open view, that so they
might

might draw *tears* from their eyes who were most concerned, and cure them of their *infirmities*, and *shame* them into *sobriety*: But notwithstanding, it is not *handsom* to make men *sad*, when they come with design to *refresh* themselves, and to lay aside their distracting heavy thoughts; unless there be any that love to *weep*, and if there be, 'tis but giving them an (q) *onyon*, or a mouthful of *mustard*, or carrying them into a *smokie* room, and you may *easily* gratifie *that* desire. VVherefore *Philostratus*, in (r) *Boccatius*, was by no means to be excus'd for *damping*, the *mirth* of a great company with a most *dismal* relation. I was this; A Certain *French*

(q) *Seque laceffenti flum factura finapis, Atque ol'ris pulli rad x lacry-mofaque cepa. Columella. unde xgopurua e' d'ifo p'o lacrymari. V. de Erasmi Adag. Chil. 2. Cent. 2 Prov. 32.*

() I. D. -camerene Lib. 4. Noxella 9.

Noble

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Noble man suspecting another to be more *familiar* with his *Lady* than he judg'd *fit*, privily thrust him through the body; and when he had done so, ript up his breast, and tore out his heart, and minced it into small bits, and pepper'd and salted it, and then gave it to his *Wife* to eat: Which as soon as she discover'd, she threw her self headlong out of a high window, and brake her neck. Her *Husband* immediately fled, and *she* and her *Gallant* were both buried in the same grave. But 'tis a great deal better to hold ones peace, than at *such* times to torment people with *Melancholick* stories.

Nor does he commit a less *indiscretion*, that does nothing but babble in commendation of his *Wife* and *children*: *Did you ever see in all your life a prettier boy than mine?*
What

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What sweet features ? and what ingenious conceits he has ? Is not my Wife a lovely Woman ? Upon my word she has wit at will : 'Tis not to be thought how prudently she manages her affairs. Few I suppose are so unimployed as to be at leisure to listen to, and so patient as not to be vexed at such idle impertinencies as these are.

And 'tis not wise to recite your dreams (as many do) with a mighty vehemence, and superstitious resentment, as if you would have them believ'd to be the impressions of a good Angel, or the issues of a Prophetick spirit: For we may take notice that those who are chiefly addicted to this practice, are a sort of Phantastical opiniators, whose actions have nothing of Eminency in them above the vulgar size of men ;
and

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and *most* dreams are (*s*) *trifling* and *ridiculous*. And although the *ancient Sages* have left several upon record, written with singular prudence and delight, (such is that of *Scipio*, and others related by *Cicero* in his books of *Divination*) Yet is it not *allowable* that every *ordinary* person should usurp this liberty in his discourse. Amongst all the *dreams* that ever I heard (and I acknowledge I don't give ear to *many*) none seems to me more *worthy* to be *heeded*, and *apologiz'd* for than that of *M. Flaminius Tomarotius*, a *Noble Roman*, who (by the way) was no *illiterate* *senseless* fellow, but one of *excellent learning*, and a most *acute wit*. As he was a sleep, he imagin'd that he was sitting in the shop of an exceeding rich *Apothecary* who was his neighbour, and

(1) Eccles. 4. 6. Eccius. 34 2.

that

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that within a little while, a tumult being raised (upon what occasion he did not know) all the *drugges* in the shop were pulled down; and in the Scramble, one got an *Electuary*, and another a *vomit*, and a third a *dose* of *pills*, and greedily devoured them all, and in a short space there was neither *bottle*, nor *pot*, nor *box* left, that was not quite *drain'd*, and *emptied*; only *one* glass, and that a very *little* one, full up to the top of *pure* liquor, which *few* minded, and *none* would taste. This done, he presently saw a *grave* old man come in, of a *majestick* presence, able to strike *awe* and *reverence* into any one with his very *looks*. As with a *sorrowfull* countenance he was beholding this strange confusion, and observ'd that some of the *boxes* and *pots* stood *empty*, and others were
turned

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turned *upside down*, and the greatest part of them broken to pieces ; by chance he cast his eye upon that *small glass*, and took it down, and immediately set it to his mouth, and drank it off, not leaving one drop; and as soon as he had done so, he went his way after the same manner as the rest did. *Flaminius* greatly wondered at this, and turning to the *Apothecary*, askt him who that old man was, and for what reason he drank up that water with so much *eagerness*, which none else *touched*, or *regarded*; To whom he replied, in these words. O *Son*, that old man you saw was *God himself*; the *Water* that all besides *flighted*, was (t) *Discretion*, which is the *apple of the eye of reason*, the *mistress* and

(t) *Necesse est, ut nō solum intueamur quod agimus; sed etiam cum quantā discretionē agamus.*
S. Gregor.

guide of the affections, the Mother and nurse of (u) virtue and good manners, prescribing order and decency to every action. And this (as you know by your own experience) men don't care should come near their lips.

(w) I shall take leave to adde another remarkable dream of a Reverend, Learned, and pious person, and my worthily Honoured Friend (to the memory of whose favours I cannot chuse but pay a dayly tribute of grateful recognition) not long after the late unhappy troubles brake out in England, as 'tis already set down by an (x) elegant and faithful pen.

(u) La discretion è madre delle virtù. Tolli hanc & virtus vitium erit, ipsaque aff. etio naturalis in perturbationem converteretur. S. Bernard.

(w) Dr. Hammond.

(x) Dr. Fell, in his life p. 18, &c.

'Twas

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'Twas thus; He thought himself and a multitude of others to have been abroad in a *bright* and *cheerful* day, when on a sudden there seemed a *separation* to be made, and *he* with the far *less* number to be placed at a distance from the rest; and then the clouds gathering, a most tempestuous storm arose, with thundering and lightnings, with spouts of impetuous rain, and violent gusts of wind, and whatever else might adde unto a scene of horror; particularly balls of fire that shot themselves amongst the ranks of those that stood in the *lesser* party: VVhen a gentle whisper seem'd to interrupt those other louder noises, saying, *Be still, and ye shall receive no harm.* Amidst these terrours the *Good man* falling to his prayers, soon after the Tempest ceased, and that known *Cathedral-Anthem* begun,
Come

Come Lord Jesus, come away; with which he awoke. The *correspondent* event of all which he found verified *signally* in the preservation both of *himself* and his *friends*, in doing of their duties: the which with much content he was used to mention. Besides, being *himself* taken to the *Quires* of *Angels* (on 25 of April 1660) at the close of that *Land-Hurricane* of ours (whereof that *dismal* apparition was only a *faint Emblem*) he gave thereby too literal a completion of his *Dream*, and the unhappy credit of bordering upon *Prophecy*.

Such kind of *dreams* may be confidently recited, since resembling the apprehensions of men *awake* more than the *blind visions* of the *night*, and suggesting something of *special remark* and *duty*, they may be heard

F with

with *delight* and *profit* : But *inconsistent Kapsodies* of *Non-sense* (such are most dreams of *lewd Plebeian* people, whom *good* and *learned* men excell in *vertue* and *wisdom*e, even when they are (y) *asleep*, our *proficiency* in *both* being discernible, in the opinion of (z) *Zeno*, by the *coherence* and *cleanliness* of our *dreams*) are to *vanish* with our *sleep*, and to be buried in *silence* and *oblivion*.

(y) Vide Aristot. Eth. lib. 1.

(z) Plutarch, lib. de profectu in virtute.

CHAP.

CHAP. V.

Of the Abuses of the Tongue comprehended under the general Title of Falshood.

TO forge *untruths* is a vainer and more intolerable misdemeanour than to recount *dreams*; for *dreams* commonly are founded upon something that had a *real* existence before, but a *lye* never had so much as the *shadow* or *appearance* of it; for 'tis like the *Phænomena* of the *Heavens*, or a *Castle* built in the *air*, and has its being no where but only in the *contrivers* brain. *Truth* is the beginning of *Heroical* vertue, sayes a (a) *grave Author*; 'tis the most (b) *lively* resemblance and imitation of him who is *absolutely perfect*;

(a) Clem. Alexandr. lib. 6. Strom.

(b) Pythagoras apud Ælian. lib. 12. Var. Hist.

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'tis the *bond* and *cement* of society, a vertue composed of *amiableness* & *divine* features: but a *Lye* is *unreasonable*, and *ugly* as the shadows of the night; and therefore *Mythologists* describe *Pan*, the son of *Mercury*, (who was the *God* of *speech*) with the upper part like a *man*, and the lower like a *beast*, to signify that *truth* is *fair* and *comely*, but a *lye* *squalid* and *deformed*. *Simonides* and *Cicero* call it *injustice*, and so it is; a violation of that *tacite universal contract* of *Mankind* implied in all their *commerce* and *intercourses*: 'tis the *rust* and *bane* of *conversation*, and it *disgraces* a man when 'tis found out, and (c) few have so good

(c) Ψευδόμενος ὕψις λανθάνει πολὺν
χείρον. Menander.

Πολλοὶ τοὶ αἰσθάνονται ὀπίσσω ὅτι καὶ ἔχοντες
κρύπτουσιν, ἐν δὲ μέσσοις θυμὸν ἐσημείουσιν.

Τῶν δ' ἀκαίρως πάντων χεῖρον ἦθος ἐκείνου.
Theognis.

memories, and carry the matter so cunningly, as to goe long undiscovered; for though it walks in a mist, and puts on the mantle and mask of truth, and so may pass for it awhile; yet it will in tract of time betray it self by its disorderly motions and cloven feet; and then it breaths a cloud of infamy upon the reputation, and renders the parent obnoxious to a large measure of contempt and scorn, a severe, but withall an equall punishment; he will be banished all honest company, and no body will give credit to any thing he shall say, be it never so true, upon the bare authority of his report, nor regard his words more than a mouthful of fugitive breath; nay, every syllable he speaks will be suspected, unless it amounts to the force of an undeniable demonstration.

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(d) *Poggius* lost the fame of a good *Historiographer* by extolling all the actions of the *Florentines*, and dispraising their enemies; and the *Shepherd* that abus'd the neighbourhood with a false clamorous complaint that the *Wolf* had invaded and scatter'd his flock, to his great damage, was not believ'd afterwards when it was really so. And the worthy *Sir Henry Wotton* incur'd the displeasure of *King James* by a facetious sentence of innocent meaning, that was capable to be interpreted in favour of *Falshood*; and by the malicious wit of *Scioppius* was perverted to the harsher sense (e) [*An Ambassadour is an honest*

(d) *Dum patriâ laudet, damnat dum Poggius hostē :
Nec malus est civis, nec bonus historicus.*
Sanazar. Epigr. 1.

(e) *Legatus est vir bonus, peregrè missus ad
meniendum reipublicæ causâ.* See his life written
by *Mr. Walton*, p. 45.

man, sent to *LIE* abroad for the good of his Country.] Besides, 'tis an argument of a cowardly poor Spirit, and though it may chance to serve a present turn, yet it enhaunces the guilt of the crime, and when it is detected, makes a man look like a pitifull baffled fellow; whereas (f) the brave and magnanimous person does not sneak, but speaks truth, and is bold as a Lion: And this is appositely expressed in the counsel of the (g) divine Poët,

Dare to be true: Nothing can want
a Lye;

A Fault that wants it most grows
two thereby.

But I would not be thought over
rigid. Doubtless we may speak
truths in some cases without

(f) Ὁ μεγαλόψυχος, παρρησιασικὸς καὶ ἀληθευτικὸς. Ar. stoc. lib. 4. Eth. cap 7.

(g) Mr. Herbert in his Porch to the Temple.

being *criminal* ; as we may (h) *deceive* Children to their own *benefit*, and *cheat* them into *good* manners ; we may *invent* formidable stories to affright them into *order* , and pretty *fables* to keep them *quiet*. And no man blames *Physicians* for *deluding* *Hypocondriacall* persons into *cheerfulness*, and a state of *health*. The man of *Athens* that conceited if he should make water he should drown the City was cured by an ingenious *fiction* , that the City was on fire, and that he ought not to stop his urine , lest water should be wanting in that great exigence. Nor is it surely a *fault* by a *pious fraud* to rob a man of an *erroneous* opinion, as a *Saracen Prince* did two *Eutychian Bishops* (who as-

(h) *utilitatis eorum gratiâ multa fingimus.*

Quintil.

ut puerorum atque improvida ludificetur.

Lucret.

serted that the *Divine Nature* of *CHRIST* expir'd as well as his *humane*) by *pretending* (what he knew they reckoned *altogether impossible*, and yet not so *absurd* as *their own position*) certain intelligence by letters of the *death* of the *Archangel Gabriel*. And (i) *Pisander* and (k) *Andronicus Rhodius* thought it no *harm* to use an *untruth* as a *remedy* in the danger of *friends*, to save the *life* of a *Prince* or a *brave Patriot* ; & the reason of it is clear and easy, because (l) *charity* is better than *truth*, and every man is willing to be *couzen'd* into his own *advantage*

i) Οὐ νέμεσις καὶ ψεύδος ὑπὲρ ψυχῆς ἀπο-
ρεύειν.

(k) Ἀπαλῶ μὲν, ἀπαλειὼν δ' ἐκ ἑστῆς ἐγὰρ
τέλει ἔχει καὶ ἀπάτην οὐ νοσεύει, ἀλλὰ καὶ
σωτηρίαν.

(l) Τὸ γὰρ ἀγαθὸν κρεῖττον τῆς ἀληθείας.
Proclus

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(m) *Pliny* commends the Wife of *Cæcinna Patus* for denying to her husband the death of their dear Son, which she did lest it should make him grieve himself into his grave. And upon this score (n) *Poëtical Fables*, and the parables of *Moralists* are excusable.

But then this is to be understood warily, and practised with a great deal of sober caution, according to the (o) *Comedians rule*, only when Truth produces an insufferable mischief; and in that case 'tis but pardonable; not laudable and noble. We read of

(m) Lib. 3. Ep. 16.

(n) Exit in impenitus secunda licentia Vatum.
Obligat historicâ nec sua verba fide.

Ovid. 3. Eleg

(o) Καλὸν μὲν εἶναι ὅτι τὰ ψευδῆ λέγειν.
Ὅσῳ δ' ὀλεσθρον δεινὸν ἢ ἀλήθει ἄγχι,
Συγγνωστὸν εἶπαι ὅτι καὶ τὸ μὴ καλόν.
Sophocle, in Ciceron.

Epami-

Epaminondas and Aristides, that they were so tender in this respect, that they would not tell a lye so much as in merriment. 'Tis indeed an unworthy artifice, and a deviation from the great Law of Justice; it perverts the institution of words, and involves a man in difficulties, and intangles him in Contradictions, and perplexes him more than a skain of rustled silk; for 'tis a subterfuge that will not afford shelter and protection long; the guard must be doubled, and if that prove too weak, a new covert is sought; and when all evasions fail, the man is at his wits end, and is confounded with shame, and talks tremblingly, and dreads to look him in the face whom he has abused. And therefore (p) it is the part of an honest and

(p) Sapiencia justorum est, nil per ostensionem fingere, singula verbis aperire. S. Greg Moral.

wise man to have no *wrinkles* and *foldings* in his heart, but (when he does speak) by *plain* words to disclose the secret recesses of his Soul; not like (q) *Tiberius*, who was an *Abyss* of *deceit* not to be fathom'd, and us'd phrases compos'd merely for *pretense* and *shew*, and so *obscure* and *intricate* a dialect that no body could imagine what he *meant*: For *equivocall* speeches and *mentall reservations* become *none*, much less *great* men. 'Twas *ignobly* done of *Cleomenes*, having made truce with his enemies for thirty *days*, to plunder their Country in the *night*; and of *Labeo*, when he had covenanted

lib. 10. cap. 27. Nec artificioso ingenio, nec simplici verbo oportet decipere quenquam, quia quolibet artis modo mentiat. S. Aug. de Conflictu virt. & vitiorum.

(q) Verba ejus obscura, suspensa, perplexa, elatantia, in speciem composita. Tacitus.

to yield up *half* his *navy* to *Antiochus*, to cut his *ships* in pieces, and render them *useless*; and it was a most *inhumane* thing of *Pericles*, after he pass'd his word to the *opposite Army*, that he would not meddle with them if they would lay aside their *Iron*, to fall upon them and hew them down, because they had *Iron buttons* upon their *Coats*. 'Tis a huge *unworthiness* for *Rulers* to lye, and therefore the (r) *Egyptian Princes* were wont to wear a golden chain beset with precious stones, which they styled *Truth*; intimating that to be the most *illustrious* and *royal* ornament. Adde to all this (what the late ingenious (s) *Sir Henry Wotton* gave for an *infallible Aphorism* to an *Ambassador*, who requested from him some *experi-*

(r) Diodorus Siculus lib. 2. *Antiquit.*

(s) Pag. 67. of his *Life*.

mental

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mental Rules for his prudent carriage in his *Negotiations*) That *alwayes*, and upon all occasions to speak the *Truth* is the *surest safeguard*, both to your *person* and *reputation*, and the *likeliest expedient* to *accomplish* any design, & to manage your business with *success*; for (to that pass have the *degenerous* manners of men brought the world) you shall never be believ'd, and by this means your *truth* will *secure* your self, if you shall ever be call'd to account: and 'twill also put your *Adversaries* (who will still hunt *Counter*) to a *loss* in all their *disquisitions* and *undertakings*.

But notwithstanding that this practice is very *indecent*, and attended with *many grand inconveniences*, yet there are some in the world so *deeply in love* with it, that they court it *purely* for its *own sake*, and
are

are content to *espouse* it without a *dowry*, using it not out of a *malicious* intention to *injure* and *deceive* others, nor out of a foresight and hope that they shall procure any *benefit* to *themselves*, but (without any *real Incentive* to provoke them) only because it *pleases* their *vain humour*; just as debauched *Sots* carouse *whole* flagons, not to quench their thirst, and satisfy that just appetite which is implanted in their nature, but out of an *immoderate* love of the liquor, and to indulge their more than *brutish sensuality*. This one would think exceeding strange; and yet I have heard of a person so notoriously addicted to this *unsociable* *paultry* vice, that his friends were afraid to propound any question to him, lest they should give him an opportunity of speaking something that was.

was not true. For my own part, I could heartily wish that all such (according to the due severity of the *Persian Law*) might be wholly *excluded from bearing office*, and *condemned to perpetual silence*.

Others, spurr'd on by *vain-glory*, are perpetually telling *Romantick* stories of *themselves*, extolling their *own* actions to the skies, and *boasting* of their *wonderful* insight in the *mysteries* both of Art and Nature; as if they had the (t) *monopolie* of knowledge, and that it came into the world, and should expire with them. And under this head may be rank'd those who *lye silently* without saying a word; that is, whose *conversation* and *garb* is an *untruth*; who though descended but of *mean*

(t) Οἷοι πάντες αἱ, λοιπὸν σκιάι αἰετοῖ.
Hom.

parents, and having nothing *extraordinary* to commend them, yet behave themselves in all respects so *loftily*, that 'tis almost *impossible* to look upon them without *disdain* & *distempore*; and notwithstanding that neither their estate is *large*, nor their family *illustrious*, yet to be sure their *clothes* shall be very *rich*, and they load themselves with *rings* and *bracelets* and all manner of *bravery*, that you would take them to be persons of the *highest* quality in the *Nation* where they live. But this is a custome so full of *presumption* and *arrogance* (the Daughter of *pride*, and the Grandchild of *vanity*) that it is most *intolerable* and *uncomely*, and therefore carefully to be *eschew'd*. In some (and those not the worst constituted) *States* 'tis forbidden by statute, both that the *rich* should be *extremely* gay and *costly* in their

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their *apparell*, and mightily vaunt it over the inferior sort; and likewise that the *poor* should affect a habit *equally fine* with their *richer Neighbours*; for *each* of these is *unhandsome* and *foolish*, and not to be permitted in a *well-govern'd Kingdome*.

Let no man *insolently brag* either of his *Nobility* or his *Honour*, of his *Wealth* or of his *Wisdom*, and at every turn (as many do) rehearse his *Pedigree* and his *Titles*, and entertain his friends with stories of the brave achievements of his *Ancestors*. For how many *worthy* actions of *Gallant* persons, with *themselves* and their *monuments* too, are *buried in utter oblivion*? How many *eminent Families* are quite *extinct* & blotted out of the *Heralds books*? What's become of the *Achimenides* in *Persia*,

sta, and the Seleucida of Syria; the Ptolemies of Egypt, and the Casars of Italy; the Merovingians and Carolingians of France, and the Plantagenets of England? And what's Nobility (if it be not accompanied with (u) real goodness) but a bubble, and an empty Name? It is no credit to be well-born, unless you be well-manner'd too; and he that has nothing but his *Extraction* and *Titles* to set him forth, is no better than

(u) *Non census non opes, nec clarum nomen Avorū;
Sed magnum probitas Ingeniumque facit.*

Ovid. de ponto lib. 1.

*Stemmata quid faciunt? quid prodest pontice longo
Sanguine censer, pietosque ostendere vultus
Majorum?* ———

————— *Nobilitas sola est atque unica virtus.*

*Mal'o pater tibi sit Thersites, dummodo tu sis
Æacida similis, Vulcanique arma capessas,
Quàm te Thersite similem producat Achilles.*

Juvenal. Sat. 8.

*Nil aliud est vera Nobilitas, quàm vita huma-
na clara virtutibus per electionem & habitum ani-
mæ intellectus exterioris operantis. Upton lib. 1.
cap. ult.*

his

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his *Great-grand-fathers Tomb*. And a *plentiful fortune* (if not wisely manag'd) is a *great incumbrance* and a *snare*. Money is a *perfidious* thing, and the (w) parent of *absurd* actions; for it *betrayes* men into several *miscarriages*, which otherwise they would not have *opportunity* to commit. And he that *boasts* of his own *knowledge*, does but discover and proclaim his *folly*; for (if you observe it) he talks *lowdest* that understands *least* (as the *shallow stream* makes a greater *noise* than the *deepest river*) and he who has labour'd *industriously* many years to inform his mind, will find and confess that *Motto* of a *learned* man to be most true, (x) *That the greatest part of what we know is but the least*

(w) *Divitiae parentes absurditatis*. S. Aug.

(x) *Maxima pars eorum quae scimus, est minima eorum quae ignoramus*. Isaacus Casaubonus.

of that we are ignorant of. Besides, he who does *these* things *upbraids* those who cannot derive themselves from so *ancient* a stock, and want the like *endowments* to set them off: And I assure you that's no small *disobligation*.

Nor is it any ones duty to *lessen* his own merit (though of the *two* 'tis better to *take from*, than *adde unto* it) & therefore I don't approve of those that *undervalue themselves beyond measure*, and *stoop to sordid condescensions*, and *refuse those honours & commendations* which without all question are their *due*. This is no *vertue*, but a (*y*) *vice* opposed to humility in the *defect*, as *arrogance* is in the *excess*; and if it be a *hypocritical pretense of modesty*, and not the issue of a *real conscio*-

(*y*) *Φαυλοπανεργία*, Aristot. Eth. lib. 4. cap. 7.

ness

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ness of imperfection, 'tis double pride and ostentation. To weigh down one scale that so the other may ascend; to use diminutive expressions on purpose that we may be admir'd; to reject a just character, and inwardly to applaud our selves for doing it; to refuse dignities and preferments out of a seeming lowliness of mind, and contempt of the world, and under-hand to strive to obtain them, or else to propagate our fame by the renunciation, is a piece of abominable falshood, and arrogant humility not to be endur'd. To deny the good things that are in us, or to make them less (the (2) Moralist tells us) is the deepest dissimulation; and (a) he that accuses him-

(2) Ὁ ὅς ὄρων ἀνάπαλιν, ἀρετῶν τὰ ἐπείχοντα, ἢ ἐλάττω ποιεῖν. Id. ibid.

(a) cum humilitatis causâ mentiris, si non exas peccator antiquam mentireris, mentiendo offensis quod evitâras. S. Aug. de verb. Apost.

self

self when he is *innocent*, becomes *guilty* by his *lying*. (b) *Fottus* that famous Painter & Architect of Florence, in the opinion of some, was scarce worthy of the praises heap'd upon him, because he forbad men to honour him so much as to salute him by the name of (c) *Master*. But whether he did well or no, this is certain, that he who *undervalues* those things which men generally *desire* and *love*, certifies by that action that he *despises* others, or at least, that he does not respect them

(b) *Flor. n. ix hoc ejus adhuc extat Monumentum.*

Ille ego sum per qu'm pictura ext nſtar vixi,

cui qu'm recta manus, tam fuit & facis.

Naturæ dederat noſtra quod d fuit a iſ,

Plus licuit nulli pingere, nec melius :

Miraris turrim egregiam ſacro ære ſonantem ?

Hac quoque de modulo cui vit ad aſtra m'o :

Denique ſum Jottus, quid opus fuit illa reſcribere ?

Hoc nem n longi carminis inſtar erit.

Obijt An. 1336.

(c) *Boccatus Giornata 6. Novel. 5.*

as he ought : And not to esteem glory and honour, which most rate at a high price, what is it but to slight their judgment who conferre it, and to extoll your self above all mankind? For no body that is in his right wits, will contemn that which by the common consent and approbation of the world has worth and value imprinted on it, but those that fondly imagine they have better apprehensions, or choiser treasures. The safest and most prudent course is to keep in the middle betwixt the two extremes; (d) neither insolently to vaunt of any thing we are, or have; nor yet to speak contemptibly of our selves; for by the former we reproach others with their defects, and that's ungentile; and by the latter

(d) *Nec te collaudes, nec te culpaveris ipse :
Hoc faciunt stulti, quos gloria vexat inanis.*
Cato.

we seem to vilifie their *understanding*, and to jeer their *virtues*, and that's *unjust*. *Ingenuity* and *Discretion* injoy us to be as *silent* of our *own* actions as we can (and the (e, advantages of a restrain'd tongue in *this* case are not easily numbred) and when we are inforc'd to *speak*, let it be *truth*, and *modestly* express'd, without any tincture of *pride* and *self-conceit*. And they that endeavour to *please* others are to the utmost of their power to abstain from a *fault* exceeding *frequent*, that is, when their *opinion* is askt concerning any matter that is propounded, they must not *fumble* with their *buttons*, and suffer themselves to be *oppressed* with an *unseasonable bashfulness*, so as to talk *fearfully*, and to move their

(e) Ω' πασιώπα, πολλ' ἔχουσιν καλὰ.
Sophocles.

G

body

body up and down all the while, as if they were in *pain*, and to look *sneakingly*, as though they had lately committed a *theft*, or some other *shamefull crime*, and were doing *penance* for it; and to *preface* what they have to say with *tedious* and *insignificant Apologies* [Sir, I hope you will please to forgive me if I do not speak pertinently to this business, for I am altogether unskilfull in such things: I fear that I shall betray my own folly, and tire your patience too much, yet in obedience to your commands, I shall venture to say what I conceive of the point in hand.] Thus they detain the company, and protract the time with *empty preambles*, and while they are making *ridiculous excuses*, they might have answer'd the *Question*, and dispatch'd the *Case*; but they must go about by many *circumlocutions* to no purpose,

pose, and are longer in *stating* and bringing it to a head, than others in *determining* it ; and yet deport themselves as if they were in *bondage* and a very *uneasie* posture till they have done ; and it cannot choose but be a great *trouble* to hear and see them so *concern'd*, especially if they be *learned* and *understanding* persons. And they also are *offensive* and *hypocritical* men, that would fain seem the *worst* and *meanest* in all the society where they are ; and when by the acknowledgment of every one present they ought to be seated in the *chiefest* and most *honourable* place, they'l sit *lowest*, and you cannot without a great deal of importunity and violence prevail upon them to remove *higher* ; when you *intreat* them, they goe *back* (like a *fearfull* horse that has been newly *beaten*), and put

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all out of *order*, especially when they come to a *door*, for they'l by no means goe *before*, but make *long* speeches, and *wheel about*, and *defend* themselves with their *hands* and *arms*, and make *cadde faces*, and you must *quarrel* and almost *fight* with them before you can get them *on*; and this *interrupts* the *pleasure* of your walk, and sometime hinders *important* business.

But one of the most *pernicious* *abuses* of the *Tongue* remains still to be treated of, to wit, *Flattery*, the entertaining of a man with a *Panegyrick* of *himself*, and talking in *filthy* or *glozing* language, either to *foment* his *lust* and kindle a spark into a flame, or else to *tickle* his *ambition*, or to serve some other *vile* end. And this is the *destruction* of *all* the *noble* designs of *friendship* and

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and conversation; 'tis the treachery of love, and a deadly pestilence, a tickling a man into a swoon, and hugging him to death; a smiling in his face and cutting his throat. Calumny compar'd to this is balm and antidote; for he who slanders me gives me warning to stand upon my guard, and to furnish my self with all the weapons and artifices of defence; and singular benefits may be reap'd from obloquies and contumelious usages, if we study to improve them to the richest advantage; *Roses* grow upon those *thorns*, and the *venom* of a *viperous tongue* may be converted into *triacle*. Reproachfull language serves (like the kind sword of (f) *Jasons enemy*) to cure

(f) S c casu servito Phereo Jasoni profuit hostis, qui gladio vomis in eius aperuit, quam sanare medici non poterant. Cic. lib. 3. de natura Deorum.

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an *Impostume*, and to let death out of our bowels. But *Flattery* fills us with *wind* and *corruption* till we *burst*, and a strong gust of *undeserved applause* quite overturns and ruins us, if we are not well-balast'd. He that *reviles* me, it may be, calls me *Fool*, but he that *flatters* me (if I take not heed) will *make* me so; and 'tis like that kind of *Lightning* which melts the sword without finding the scabbard; this *subtil poison* steales *insensibly* into the very bones, and drinks up the marrow, and yet never breaks the skin, but pleases it with a soft and gentle touch. And this is the unhappy lot of *great personages*, a disease that *reigns* in the *Courts* of *Kings*; *Poor* men live out of the reach of its *infection*, it visits not the *humble cottage*: for who ever yet thought it worth his pains to stoop so low
as

as to flatter a begger ? The Servants of *Dionysius* the *Sicilian Tyrant* counterfeited themselves half-blind, and run one against another, and overturn'd the meat as it was serv'd to his Table, because he was short-sighted ; and in *Alexander's* house a wry-neck was a mode of Gallantry. Great men rarely see their faces in a true glass : What they speak shall be sure to be commended, and every thing they doe will be extoll'd, and their infirmities are magnified (as the *Egyptians* ador'd the very pudenda of their Priests) 'Twas notably said of *Carneades*, That Princes are seldome dealt truly with, but when they are taught to ride the great horse, because the proud beast is not capable to learn the Art of Dissembling, nor does he know how to distinguish betwixt men, but will as soon throw an Em-

perour as a Groom. I suppose, I need propound no other argument to dissuade you from practising such baseness but only this, That it is a low-spirited vile thing. A Parasite is the veriest slave alive; 'tis more eligible to tug at an oare, or to dig in the mines, or to hew in the quarries, than to cringe and fawne and tempt to mischief for a little money; to be a perfect Notary to the humour, and a Pander to the lust of any, and so to sell at once integrity and freedom, and that at a cheap rate too, for a purse of gold, or a small pension, nay, sometimes only for a morsell of bread. He who does so, has nothing that he can properly call his own, all his faculties and passions, appetites and desires, gestures and behaviours, words and actions, thoughts and looks, being intirely dedicated to the service,
and

and too often to the *ruine*, of another : And he is well enough describ'd by the *Poët*, to be a (g) *Beast* that is all belly, casting his eye round about, watchfull, ugly, and deceitfull, and creeping by the assistance of his teeth, which feed him, and kill them that reach him bread. (h) Be as complaisant as may consist with innocence and discretion ; but to run into vice and pain to avoid the opinion of an *uncivil* man, is the part of a *fool* and a *coward*, and of one that does not understand what belongs to *civil society*. And this consideration leads me to discourse concerning *Complementing*, to which (be-

(g) Γὰρ ὁ ὄν τὸ σῶμα παλαιὰ χῆ βλέπων
Ὀφθαλμοῖς, ἔρπον τοῖς ὀδύσει δάκρυον.

(h) Δεῖ μὲ συμπερίττειν τοῖς φίλοις, ἀλλὰ
μέχερδιῶν. Pericles apud Agellium, l. i.
cap. 3.

cause it is a subject that affords various matter) I shall allow a distinct apartment.

CHAP. VI.

Of Ceremonies and Complements.

C*eremonies*, as we call them (a) (i) word borrow'd from *another* language, for we have none in our *own* to express them by; an (k) evident argument that they were

(i) *Ceremoniam alii ab oppido Cære dictam existimant; alii à caritate dictam judicant. Fest. Cærus veteri linguâ sanctus, à quo Ceremonia. Nonnulli à Cerere Ceremonias (A, e l. lib. 4. cap. 9. propterea Glossar. Ceremonia ἀμνηστειν. Scal. ad Fest. Sciendum ὄργια apud Græcos dici Sacra omnia, sicut apud Latinos Ceremoniæ dicuntur. Servius in 4. Æn. Vocem ab Hetruscis acceptam puto, quam ipsi à Chaldæis, à נִרְאָה arare, invocare.*

(k) *Eodem modo arguit Cicero, Lib. 2. de Oratore, ubi postquam prolixè egit de voce Ineptus,*

not known to our *Forefathers*, since they were not able to give them a name) I say *Ceremonies* (as they are us'd or abus'd rather) for their *vanity*, in my judgment, come not far behind either *Dreams*, or *Lyes*, or *Flattery*; and therefore I conceiv'd it not amiss to joyn them together in this *treatise*, and to deliver my sense of them, now that a fit occasion is offer'd. 'Tis certain that those *solemnities* which *Priests* use in performing the sacred offices of *Religion* are properly styled *Ceremonies*: The *Romans* (as (1) *Polydore Virgil*

hæc subjungit: Hoc vitio cumulata est crudelissima illa Græco rurnatio. Itaque quod vim hujus mali Græci non vident, nè nomen quidem ei vitio imposuerunt. Ut enim quæras omnia quomodo Græci ineptum appellant, non reperies.

(1) Romanis placuit omnem divinum cultum Ceremonias appellare, à Cæritibus Hetrurix populis. Ii enim olim captâ urbe Româ a Senonibus Gallis, sacra Romanorum à Vestalibus in vestra perbenignè receperunt, usque eoque servarunt, dum

assuress

assures us) call'd *all divine worship* by *this* title; and afterwards when men began to salute one another with *great appellations of dignity and dominion*, and by several artificial gestures to exhibit mutually more *reverence* than perhaps was convenient, to *bow the head, and kiss the hand*, as if they were *officiating* at an *Altar*, 'tis probable this word was translated from its *native* to a more *profane* signification, and either because of the *near resemblance*, or else by way of *contempt and scorn*, these *phantastick mockeries of veneration* were term'd *Ceremonies*; just as *Banquets*, by a like

patria à Camillo esset recuperata (sicut Liv. lib. ab urbe cond. & laetè demonstrat) cuius beneficii Quirites memores, postea omnia quæ ad Religionem colendam pertinerent, Ceremonias nuncuparunt. Polid. Verg. lib. 5. de Invent. Rerum cap. 12.

impropriety

impropriety of speech, were in derision nicknamed Triumphs.

This custome then without doubt derives its *original* not from *us*, but is of *forein extraction*, and by *insensible degrees stole in* and planted it self amongst *us*, and is now become so *predominant*, that it has almost rooted out *all ingenuous simplicity, and honest faithfulness, and true generosity of spirit*, and corrupted these *noble and useful virtues* into *empty formalities, and superfluous words, and specious pageantry and pretenses*. Not that I in the least condemn those *external usages and decent applications*, which *civiliz'd people* have ever practis'd in *all countries, and ages of the world*, to procure and reciprocally to demonstrate *inward affection and respect*; for no man is oblig'd to be a
Floven

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staven, or a clown: But if we consider that *now a-dayes* they are made to consist in *nothing* but *trifling forms*, and *counterfeited addressees*, & are *terminated* in a *bare outside*; & that they who delight to use them most, are persons of an *exceeding light and aëry humour*, the very *froth* of the Nation where they live; and (which *disparages* them not a little) that they are *commonly* imployed to *unworthy* purposes; we shall be enforced to conclude, that they are expressions not so much of *honour* and *reverence*, as of *deceit* and *baseness*, contriv'd to *abuse*, and sometimes to *destroy* with the less *suspicion*. But that I may not seem to pass sentence *rashly*, and to be *rude* and *unjust* in my determination, I shall range all *Ceremonies* and *Complements* into *three* several ranks and orders, according to the various
ends

ends whereunto they are design'd, and discourse of them apart; and when I have done so, 'twill I presume, be easie to distinguish the *innocent* from the *guilty*. They either aim at *profit* and *advantage*, or are the issue of *vanity* and *ostentation*, or else proceed from *courtesie* and a *due esteem* and *regard* of those towards whom they are directed.

Some are intended merely to *deceive* and *undermine*; and such are so *infamous*, so *unbecoming* men of *worth* and *bravery*, that they are *infinitely* to be *abhorr'd*. In this kind *Flatterers* (of whom I have spoken in the preceding Chapter) chiefly offend, who, like the *Parthian* horsemen, ride *one way*, and shoot the *clean contrary*;

Or not unlike to *Barge-men* when
they row,

They look another way than that
they go.

These

These put on the *shew* and *guise* of *Friendship*, and conform in every instance to the *Appetites* of *Great personages*, and truckle under all their commands, not to do them *real service*, nor that they may compass their *good opinion*, but only that they may *insinuate* into their purses; not to *gratifie*, but to *delude* them. And notwithstanding that this vice may happily be *delightful* for a time, yet the *sweetness* of it is *deadly poison*; 'tis *abominable* and *destructive*, and not at all becoming *good-natur'd* and *well-mannered* men; for 'tis neither *lawful* nor *gentile* under the colour of *pleasing* to hurt another for our own benefit, and as often as we do so we call our selves *perfidious Villains*; what are such *Ceremonies* and *Complements* but *pernicious Eyes*, gilded and varnish'd over with the gloss of

of Truth, and most detestable treacheries? And tell me, can there be any thing more dishonourable and vile than to *caress* and *fawn*, when inwardly you resolve to *worry*; to usher in *destruction* with *soft language*, and to *stroak* him gently whom you design to *smite* under the *fifth* rib never to rise again? to bring a man a *present*, that you may get a fair opportunity to *stab* him? And yet 'tis ordinary (for *Courtiers* too, they say, who should be *paterns* of *heroick* actions) like the *serpent*, to *crouch* and *bend* in all the *flexures* of a *sweet compliance*, and instantly to *hiss*, and *turn tail*, and *sting* to *death*; to cut ones throat with a *clean* knife, or a keen *rasour* set with *oyl*; like the *Chirurgion*, who wrapt up his *lancelet* in a *sponge*, with which whilest he *smooth'd* his patients side he made a *deep incision*;

sion ; to cry, *your most devoted humble servant*, and enclasp him in their *arms* (as if they meant to admit him into a full possession of their heart) whom they *revile* and *curse* behind *his back*, and study by all arts and stratagems they can devise *irrecoverably* to *mischief*. But these justly merit to be reckon'd in the number of the very worst sort of men, being the most *ignoble* and *dangerous* kind of *enemies* ; for to be a *professed open adversary* has something of gallantry and *favour* in it (such, like the lightning before the thunder, give us warning to arm and prepare for the assault) but to *betray* with a *kiss*, and to *preface* *ruine* with an *appearance* of *civility* and *kindness*, is the most *wretched* and *barbarous inhumanity* imaginable. That *Brutus*, *Cæsars* great *confident*, should have a hand in the
conspiracy

conspiracy against him, wounded him deeper than the fatal dagger: (m) *What thou my Son?* were the words with which he breath'd out his life. In all your civil addressees then be sure you observe this caution, *Let not the Courtier in you supplant the Friend.*

Sometimes a *light phantastick* humour is the parent of *Ceremonious* applications; and these I call *vain* and *foolish*, because they consist in *idle* words, and *high-swoln* encomiums, and *pompous* titles, and *mimical* gestures, and are not seconded with *real* performances, but vanish into *empty* air. And if we consider them aright, and make an *estimate* of them by the rules and proportions of *solid* value, we must needs confess.

(n) Καὶ οὐ τέκνον. Sueton. in vitâ.

that

that they are so far from being *testimonies* of *true honour* and *sincere affection*, that they are nothing else but an *industrious fond misspense* of *time* and *breath*: For, if you mark it you will find, that those who take *greatest delight* in them, and are the *completest masters* of this *Art*, are commonly persons that have only a *gay out-side* to recommend them, but not one *dram* of *internal weight* and *goodness*, and that they bestow them in the most *liberal* measure upon those they *least respect*, and would not willingly come near; for *intimate acquaintants* and *dear Friends* are usually treated *freely*, and without the charge or trouble of *tedious circumstances* and *forms* of *Courtship*. And upon this *double* account it is, that such *words* and *phrases* have lost their *primitive force* and *virtue*,
and

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and are almost degenerated into *inarticulate* sounds, & by being *continually abus'd* (like a sword whose *Edge* is *turn'd*) are able to make no deep impression; so that we are not concern'd *acurately* to examine the *just* importance of every *tittle*, nor to pass the *same construction* upon *them* we do in *cases* of greater moment. And this is *clearly manifest* by what happens every day; for if by *chance* we light into the company of some we never saw before, and an occasion of discourse be offer'd, we don't stay to make a *strict* search into their *dignity* and *profession*; but rather than seem to *undervalue* them, confer *titles* upon them beyond the *merit* of their *place* and *birth*, and at a venture call him *Sir*, and her *Madam*, that wear good clothes; though afterwards the *one* prove but a *Taylor*, and the
other

other a Chambermaid. And truly as the matter now stands with us, we must be *prodigal* in our communication of *names* of honour and respect, for 'tis grown the *fashion*, and *custom* bears a *mighty* sway in all affairs of *this* kind: And notwithstanding that it is *meerly* a *specious* *pretense*, and a *vain* ostentation of words, which signify *nothing* at all to *any* real purpose; yet is it not for you or me to assume the *privilege* and *boldness*, so much as to attempt an *abrogation*. Nay, when this is not so much our *private* fault, as the crime of the *Age* and *Nation* wherein we live, we are bound to *conform*, as far as we may, without *dishonesty* or *notorious* folly: But then if we do it out of *pure* choice we are *hugely* to blame, for we publish the *infirmity* and *lightness* of our mind. To this end, it will
be

be *useful* to resume what I laid down at the beginning of this Chapter ; That *Complemental* addresses are not *intrinsically* & in their own nature *necessary*, but rather *unprofitable* and *cumbersome* ; and if by *common* consent it could obtain that they might be fairly laid aside, all *business* would be more *expeditely* dispatcht ; but *every* place is infected with this *itch* ; and since this practice is worn into a *Custom*, and almost establish'd into a *Law*, we must submit to the *exercise* of it (though some things in use at *present* perhaps were *formerly* interdicted, and are *irksome* to a *generous* and *noble* disposition) yet so as not to doe the least *violence* to *veracity* and *prudence*, or goe a *hairs-breadth* beyond the limits of *moderation* and *sobriety*, which may best be defin'd by the *judgment* and *example*

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ample of the most *discreet* and *grave* men.

A certain *King* named *Oedipus*, being forced out of his own country, repair'd to *Athens* to *King Theseus* for shelter and protection from his enemies, who pursued him to take away his life : when he came into *Theseus's* presence, he suppos'd that he heard him speak to his *Daughter* (for he was blind) whose voice he knew, and therefore neglected to salute the *King*, and (his bowels yerning) turn'd him to embrace his *Daughter*. Assoon as he apprehended his error (the eagerness and ecstasie of his joy being somewhat abated) he began to make a large *Apologie* for himself upon the account of paternal affection. But the wise and good *King* would not suffer him to proceed, but interrupted him with these words ;

Be

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Be of good chear Oëdipus, for (n) I study to make my life famous not so much by splendid appearances and the applauses of others, as by mine own illustrious acts of solid vertue. (o) Cicero gives a special caution that we should not prefer Socrates above Cato (notwithstanding that the Oracle of Apollo pronounc'd him the wisest man upon earth) because Cato was commendable for his deeds, but Socrates only for his sayings. And Orlando the Nephew of Charles the Great is worthily extoll'd by (p) Ariostus an Italian

(n) Οὐ γὰρ λόγοισιν ἢ βίον ἀνδ' αἴζομαι,
 Λαμπρὸν ποιεῖν μᾶλλον, ἢ τοῖς δ' ἐπαύροις.
 Sophocles in Oedip. Colon.

(o) Cave Catoni Maximo & spectato viro ne istum quidem, quem Apollo sapientissimum iudicavit, anteponas; Huius enim facta, illius dicta laudantur. In Lxi.

(p) Perche Orlando à far leopre virtuose,
 Più che à narrar lepoi, sempre era pro ito.

Cant. 2.

H

Poët,

Poët, in that he was fuller of goodness than of words, more ready to practise than to boast virtue, to do well than to talk finely. These instances deserve to be remark'd and engrav'd upon every man's mind in indeleble characters. But the fawning profane complement of Teridates to Nero was most odious and intolerable, (q) [I, my good Lord, descended of Arsaces, Brother to Vologæsus and Pacorus, am intirely at your service; and I am come unto you, as unto my God: adoring you even as I would Mithras (that is the (r) Sun, the Persian Deity:) My self and Fortunes depend upon you, and shall

(q) Ἐγὼ Δέωσις Ἀρσάκης μὲν ἔκγονος —
 καὶ ἦλθον ἑπὶ σε καὶ ἐμὸν Θεόν, προσκυνή-
 σον σε, ὡς καὶ ἡ Μίθρας, καὶ ἔσομαι τῆτο, ὅ τι
 ἂν συ ὀφικλώσεις. Dio.

(r) Μίθρας ὁ ἥλιος παρὰ Περσαῖ. Hesych.
 Π, ὧς παρὰ Περσαῖς Θεός. Strabo.

be dispos'd as you think fit.] For although it may highly please men to be *honour'd* and *courted* by others, yet if they perceive that it is *constrain'd* and *merely artificial*, they doe not only take it *unkindly*, but resent it as a *gross affront* : And well they may, for such *insinuations* and *flatteries* (besides other *infirmities* they labour with) have this *defect* discernible in them, that those *cogging dissemblers* plainly declare, that they believe them whom they entice and endeavour to intrap, to be so *vain* and *arrogant*, and withall so *dull* and *stupid*, that it is no *difficult* matter to *catch* and *deceive* them. Nor can *soothing complements* easily conceal their *baseness*; for their *visards* are grown so *thin*, and *themselves* so *transparent*, that a *short-sighted* man may *pierce* through them, and *detect* and *baffle*

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their *stratagems*. Adde to this, that *Ceremonies* are exceeding *troublesome*; and yet there are some who make a *trade* and *merchandise* of them, and *measure* them out at certain *rates*: One shall have a *pound*, and another it may be but an *ounce*; this man shall be treated *familiarly*, and that at a more *remote* distance; one shall be placed in a *great* chair, and another must be contented with a *meaner* seat. But 'tis *vile* and *improper* that *significations* of *love* and *respect* should be expos'd to *sale*, and made *vendible* commodities; and they who use *complements* out of a *fond affectation*, and to serve other ends than those of *civility* and *friendship*, demonstrate themselves to be persons of a *light phantastick* temper, and of *very little* imployment. The Soul is a *mighty busie* thing,
and,

and, if it be not exercis'd about *serious* affairs, 'twill exert and spend its activity upon *trifles*; And because these *formalities* are represented to their (*s*) eyes, and have a *pretty aspect*, and look like marks of *singular education*, and are not *hard* to be *compass'd*, they addict their minds extremely to the *study* of them; but matters of *weightier* concernment they can by no means endure to *learn*, they are *too strong* for their *effeminate* understandings to encounter. The *highest* attainment of these *puff-paste Gallants* is to *congee* after the *newest French fashion*, and cry, *Your most faithfull servant, My Lord*, and swear with a *bone-grace*: *Pitiful pieces of pageantry*, that have a *plausible outside*, but no

(*s*) *Segnius irritant animos demissa per aures,
Quam quæ sunt oculis commissa fidelibus—*
Horat.

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Solidity within ; like those Apples
(t) *Tacitus* and other Writers make
mention of, that appear lovely, but
upon the lightest touch fall to ashes ;
or like the *Egyptian Temples* that
are beautified with fair *Frontis-
pieces*, but if you search into them,
nothing can be found, save only a
Crocodile, or a *Cat* , or some such
petty sneaking Deity : doe but come
near them, and like the sensible
plant they contract their leaves
within the stalk, and shrivle up to
nothing ; and heartily wish that the

(t) *Cuncta sponte edita, aut manu sata, sive her-
bâ tenuis aut flore, seu solitam in sp̄ciem adole-
vere, atra & inania velut in cinerem vaneſcunt.*
Histor. lib. 5.

Poma oculis tenuis, contacta cinereſcunt. Tertul.
Apol. cap. 40.

*Præ se ferunt speciem quidem maturitatis, cæterum
Specioſæ cutis ambitione favillacea intrinſecus fuligo
abſconditur, quæ vel levi preſſa tactu fumum ex-
halet, & fatiſcat in vagum pulverem. Solin Polii*
Histor. cap. 36.

whole commerce and intercourse of humane society might extend no farther than these *specious Ceremonies*. And there are not a few in the world who put on *artificial* modes and garbs, to hide the *deformities* of a *rugged*, and *slovenly*, and *narrow* disposition, and entertain you with *Complements*, because they are not able to talk *pertinently* upon any *material* subject (just as some men (u) *swear*, only to fill up the *vacuities* of their *empty* discourse) considering that if they should be as *perverse* and *brutish* in their *outward deportment*, as they are *internally* in their *nature*, their *company* would be an *intolerable burthen* to all with whom they do *converse*. This then I confidently affirm (and your own

(u) Περὶ ἀναπλήρωσιν τοῦ λόγου. Hierocl. in Pythag. aurea Carm. p. 33.

experience will attest it) that they who delight *excessively* in using *superficial formalities*, do it for one of the *two* reasons before recited; and that not many like to be *tied up strictly* to a *Ceremonious* behaviour, for it hinders them from living according to their own *inclination*, and deprives them of their *liberty*, which every man is apt to *value*, as one of the most *desirable* possessions upon earth.

And now having advanced thus far, it remains that I treat of such *Ceremonies*, as we are in *Duty* obliged to perform. *These* are by no means to be *laid aside*; for the omission of a *due* payment of *them* does not only *displease* but *injure* others, and oftentimes it comes to pass, that there arises a *quarrel* not to be decided but by the *sword*, for this cause that one took the wall of his

his *Superior*, or did not give him that *respect* as he pass'd by, which of *right* belong'd to him. (w) *Custom* is a *second nature*, and we see (x) it *prevails* upon men more than the *commands* of their *parents*, and the *persuasions* of their *friends*, the *statutes* of the *Nation*, and the *institutions* of *Religion*; and in things of *this* kind, it has *almost* the *force* and *obligation* of a *Law*: Wherefore he that calls persons of *high* rank and *quality* by *vulgar* names, and accosts them in the *same* terms as as he does *rustical* people, *dispara-*

(w) Ἡ δὲ ἐπὶ κτηνοῖς φύσις. Galen.

Καὶ γὰρ τὸ εἰδισμὸν ὥστε πεφυκὸς ἦδη γίνεσθαι, ὅμοιον γὰρ τὸ ἔθῳ τῇ φύσει, ἐγγύς. γὰρ τὸ πολλάκις πρὸ αἰῶνος ἔσθ' ἢ ἡ φύσις τῶ αἰῶνος, τὸ ἢ ἔθῳ τῶ πολλάκις. Aristot. Rhet. lib. i. cap. ii.

(x) Κεκληθὲν ἔθῳ ἥσσον, καὶ φύσεως καὶ δριμύτητος ἔστιν ἰσχυρότερον. Nicet.

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ges them and is *uncivil*. It is not fit to speak in the *singular* number (much less to place *Religion* in doing so) to a man of *worth* and *dignity*, that is in the (y) *English* phrase, to *Thou* him; for this is esteem'd a great *indignity*, when it is not a mark of *familiar* acquaintance. And if the fashions of other Countreys and Ages have been *different*, this concerns not *us*, nor are *we* to dispute whether of the *two* be more *suteable*; it being *convenient* that we should comply with *those* *Customes*, not which are *absolutely best*, but which are *at present* most in use; as

(y) Cum fortè Medicus quidam Germanus egre-
gum civem Londinensem numero singulari ap-
pellasset; velut atroci laceffus injuriâ, Vah in-
quit, Tu homo Germanus, cuiusas hominem An-
glum? moxque veit imponi animi, præ iracundiâ
cuius moris dirâque minitanti subduxit sese. E-
rasim. Chil. 1. Cenc. 8. num. 16. explic. proci bo-
rum improbum vel mui mercent.

we yield obedience unto several *Laws*, not because they are the most *reasonable* and *equal* that can be made, but because they remain still in their *full vigour*, having never been *repeal'd* by that Sovereign Authority which *enacted* them. And if the *Case* stand *thus*, 'tis requisite that we diligently observe with what *gestures* and *forms* of speech it is usual at *this* day, in the place where we *reside*, to *receive* and *salute* persons of *all sorts* and *conditions*, that so we may be capable readily to discharge that debt of *honour* and *respect* which peculiarly belongs to *every* order. And although ('tis likely according to the manner of *those* times) the *High-Admiral* discours'd to *Peter*, *King of Arragon*, in the *singular* number, yet the style is *now* alter'd, and it would be *unpardonable sameness* amongst

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mongst, us either in *speech* or *letters*, to make address to the *King* and *Prince*, with any other *Titles* but *Your Sacred Majesty*, and *Your Royal Highness* : And as he conform'd to the mode of *his* times, so must we submit to the manners of *our own*. And these I call *Ceremonies* of *Duty*, because they receive not their being from *our will*, but from *Law*, that is to say, from a *General Custom*, which is *equivalent* in things of *this* nature, and binds us (if I mistake not) to the practise of *whatsoever* is not *prohibited*. In matters which have no *viciousness* adhering to them, but rather a *semblance* of *courtesie* and *goodness*, it seems to me very *expedient* that we should conform to that *common* usage, and not raise *scruples* and *contentions*. And notwithstanding that to *kiss*, in token of *reverence*, is properly a *Religious*

Religious rite, and appertains to sacred things ; yet if it be ordinary in the Kingdome where we live for men to say at their approach or departure, Sir, I kiss your hand ; or, I am intirely at your service ; or, I resign up my self to be dispos'd of at your pleasure ; you ought not to be singular, but use these, or such like expressions, as well as others. In saluting and writing letters, and indeed in all instances of civil conversation, you are to behave your self, not exactly according to the measures and dictates of reason (I mean, that which appears to be so to you) much less is your own humour and fancy to be your Guide, but Custom, the Rule of Decency ; and that not as it was in former ages, but as it is at this present time. And therefore it is not for you to object and say, How comes such a one to be a Gentleman ?

man? or, *Why* should I give him any respect? for if he be frequently styled *Master*, he will imagine you scorn and revile him if you call him by his proper name, and apply yourself to him after a *Vulgar* manner. And (as I said before) these Appellations of *Lordship* and *Service* are smooth'd and polished by continual use, and have in a great measure lost their harshness by being daily in every ones mouth; and, like Herbs steep'd in water, are become so soft, that we have no reason to be nice and froward. I beseech you, do but consider how ridiculous it would be to begin letters to great personages with [*If you are in good health it is well. I am in good health*] because the old *Latins* were wont to preface theirs so. If you will be conducted by no prescription but *this*, and go back for a pattern in all particulars

to the *primitive* times, and trace Nature into her *cradle*, you must eat nothing, for ought I know, but *herbs* and (z) *acorns*, nor wear any clothes but what are made of the *skins* of *Beasts*. But then in these we call *officious Ceremonies* a double caution is necessary to be observ'd.

First, that we have regard to the *Country* wherein we live; for all *Customs* doe not *equally* agree with the constitution of *every nation*, but (whether it is to be imputed to the difference of *soiles* and *Climates*, or to their *mutual oppositions*, or to some *other* cause, I shall not undertake to determine) as the *lineaments* of mens *faces*, and the *conceptions* of their *understandings* are *various*, so are their *manners* and *deportments*.

(z) Hinc in proverbio, A frugibus ad Glandes redire is dicitur, qui à melioribus regreditur ad deteriora.

too; and almost every Kingdome has its *peculiar* usages and *customary* significations of *respect*. The *Moscovites* perform their homage to the *Great Duke* by *bowing* *solow*, that they *touch* the *ground* with their *forehead*; The *Athiopians* sit in the *Kings* presence in token of *subjection*, *standing* being there a *distinctive* posture of the *greatest* *eminence* and *dignity* (as (a) some people worshipped *sitting* on their beds before their *Idols*, and particularly (b) the sacrifices of *Hercules* were celebrated by the *Heathen* *sitting*.) The *Negroes* give sign of *reverence* by *sitting*, and *leaning* with their *elbows* on their *knees*, and *covering* their *faces* with their *hands*, as an acknowledgment that they are not worthy to *look* upon him. The In-

(a) Tertul. Lib. de Oiar.

(b) Macrobian. Saturnal. lib. 3. cap. 6.

habitants of *Japan*, out of the perfect *enmity* they bear to their neighbours of *China*, *salute* one another by putting off their *shoes* or *sandals*; and (to mention no more) the *French* and *Spaniards* (though near in *scituation*, yet) are as *distant* in their *modes* and *behaviours* as *East* and *West*. The *English* (as likewise *several other people*) *uncover* the *Head* (which is the *principal member* of the body) in sign of *honour* and *veneration*, and to shew their readiness to *listen to* (for by putting off the hat the *ears* are *uncover'd*) and *obey* the *commands* of their *Superiors*; & *bow* the body in testimony of *submission*; and *embrace* one another in token of *union* and *friendship*; and * *shake hands* to intimate a *league*

* *Erat & salutationis indicium dextra juncta dextra, quod apud Varronem, atque etiam apud Calimachum Aetiis habetur.*

—*Cur dextra jungere dextram*

Non datur. — *Virgil.*

and

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and *contract* willingly to spend their fortunes and lives in a *mutual defence*; and *clap* one another upon the *shoulder* (which yet the *Turks* reckon one of the *greatest indignities* that can be offer'd, I suppose, because they *brand* their *slaves* on *that* part) in token of *familiar acquaintance*; and *kiss* the (c) *lips* (a *Ceremonie* deriv'd from the *Eastern nations*) an *expression* of *amitie* and *deariness*, as if they could be contented, were it possible, to *insinuate* and *melt* their very *Souls* into one another, and to be *joyn'd* together into (d) the same *Being*; and *kiss*

(c) Rom. 16. 16. 1 S Pet. 5. 14. Ἀλλήλοις ἀπαζόμεθα παυσάμενοι τῷ ἑαυτῶν.
Justin Mart. Apol. 2. Osculum pacis est significum orationis. Tertul. de Orat.

(d) Aristotel. Amicum definit μίαν ψυχὴν δυοῖν σώμασιν ἐνοικῆσαν.

the

the (e) *hand* (which is no *new* piece of *servility* invented by *modern Courtiers*, but an exceeding aged solemnity, borrowed from the *superstition* of the *Antient Gentiles*, who were wont whenever thy passed by a *Temple* or *Altar*, or saw any *creature* or *statue* in which they imagin'd a *Divinity* to dwell (for in former Times nothing more plentiful amongst them than (f) *Gods*) in signification of *sacred reverence*, to (g) *put their hand to their mouth*,

(e) Job 29.8,9. 31.27. ἤ χεῖρα καὶ σφιλῆσαι.
Arrian. in Epiſt. lib 5.

(f) Deos facitis criminoſiſſimos quosque. Tertul.
Cum portis, domibus, thermis, ſtabulis ſoleatis
Assignare ſuos Genios. perque omnia membra
urbis, perque locos Geniorum millia multa
Fingere, ne propriâ vacet angulus ullus ab umbrâ.
Prudentius.

Volucresque ferasque poſuere Deos.

Porrum & cepe nefas violare & frangere morſus
Juvenal.

Et Faber & Piſtor mille dedere Deos. Ovid.

(g) Nam, ut audio, percenſentibus iis qui iſtum
nouere, nulli Deo ad hoc ævi ſupplicavit; nullum
and

and (h) *softly* to *mutter* some petitions to those wooden or stonie *Deities*, to be propitious to them and prosper their affairs. *Every* custome and Ceremonie is not *fit* for all places; those which well become *Naples*, a City abounding with *Noble-men* and persons of greatest eminence, would not suit at all with *Luca* or *Florence*, which consist for the most part of *Merchants* and *Tradesmen*; so that if the manners and fashions of the *Neapolitans* were

Templum frequentavit; si fanum aliquod praterat, nefas habet adorandi gratiâ manum labris admove. Apuleius Apolog. 1. Cæcilius simulacro Serapidis denotato, ut vulgus superstitiosus solet, manum ori admove. osculum labris pressit. Minutius Felix in Octav.

Qui adorant, solent manum deosculari. S. Hieron. in Ruffin.

(h) *Ecce lacu medio sacrorum nigra favilla,
Ara vetus stabat tremulis circumdata cannis:
Restitit, & pavido, Faveas mihi, murmure
dixit,
Dux meus: & simili, faveas mihi, murmure
dixi. Ovid.*

transla-

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translated to *Florence*, they would look like the clothes of a *Giant* upon a *Pigmy*, a huge deal too *big* and *combersome*; as, on the contrary, those the *Florentines* use would fit upon the *Neapolitans* (according to the (i) *old Greek Proverb*) like armor taken from a *Pigmy* upon the trunk of a great *Colossus*. And notwithstanding that the *Noble Venetians* in regard of their publick offices honour one another in an extraordinary measure, it is not therefore convenient that the Inhabitants of (k) *Rovigo* or (l) *Asola* should use

(i) Ἀρεθρία πυγμαῖα κολόων ἐπαρμόζειν.
Suidas ex Philostrato

(k) Rhodigium oppidum Venetice amplum in quodam quasi Isthmo positum inter Patavium & Ferrariam, sedes Episcopi Hadriens. à Ferrara 25 mill. pass. ab Hadria 20. patria Cœlii. de quo lib. 3. Itiner.

Rhodigium petitur, variis tibi cognita, Cœli-
In studiis natale solum—

Vide Leandr. Descript. Ro. magnæ di la dal
Pop. 353. l. dit. Venet.

the

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the same solemnities and mutual observance; although (if I rightly remember) the whole *Vicinage*, whether through their abundance of idleness, or out of an ambition to imitate their mistress the City of *Venice* (as every one is apt to tread in the steps of his *Lord*, when perhaps he can render no reason why he should do so) practise the like formalities.

(1) *Castellum in territorio Veneto. Consuletundem in descript. Marcæ Trivigianæ, p. 481.*

Secondly, we must have respect to the occasions, age, and condition both of him towards whom we exercise these Ceremonies, and also of our selves. It behoves us when we meet with men distracted with urgent affaires, not to detain them with frivolous Complements, but to break off as soon as may be, and to intimate our

our mind by *dumb signes*, rather than *stand to express* it by *tedious harangues*. This they understand well how to do in the *Court of Rome*; but in many places *impertinent discourses* and *unseasonable applications* (besides that they create no *small trouble*) are a *great hindrance* to the *dispatch of serious business*. You may observe frequently that a person of quality, who has but a *little time to spare* from his *weighty employments*, will cry to one of *meaner rank*, *I pray be cover'd*; and he, after he has scraped I know not how many legs, at length answers; *My Lord, I am very well, I humbly thank your Honour, I have no need to put on my hat*. To whom he will reply; *I beseech you Sir; what do you mean? spare your courtesie*: But he wreaths himself into *twenty foolish postures* and looks *simply awhile*,
and

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and at last with a huge deal of gravity bowing to the ground rejoins; *I earnestly intreat your Lordship to suffer me to discharge that duty which I owe: It is not for me to presume to be cover'd before your Honour.* And this verbal strife takes up as much time as would have been sufficient for a *Judge* to have determin'd two or three *material Causes*. 'Tis true, whenever any one of low estate comes into the presence of a *Magistrate*, or *Nobleman*, he ought to give him that *respect* which his *place* merits; but if the time will not conveniently permit, let him be *sparing* of *Ceremonies*, for he that is *immoderate* at such a season is sure to be *ungratefull*. But neither doe the *same* modes and gestures become *old* and *young*, men of the *highest* and of *ordinary* quality; nor is it *proper* for *Mechanicks* and persons of *mean* rank

rank to use *many*, and those *solemn* addresses to *great* ones (especially if they are *incomber'd* with *business*) since *they* are not wont to use them *often*, nor doe they *delight* much in them, or exact them *punctually* from others, or indeed *mind* them, being intent upon more *serious* matters; for they seem to expect from *that* sort of men (m) *obedience* rather than *formality*: Now no *Servant* is to stand so much upon his terms with his *Master* as to *complement* him; if he does, his *Master* will imagine that he *despises* him, and calls his *power* and *dominion* in question; but he is bound *readily* to execute his commands. *This* kind of *Ceremonies* then is to be exercis'd *freely*

(m) Quocirca idipsum justius exigere quàm regere, & in mercedis potius quàm beneficii loco numerari posse & debere videtur. Cic. lib. 2. Fam. Ep. 6. ad Curionem.

I

with-

without the *least coaction*; for that which any one performs as a *real due* will be reckon'd as an act of *Justice*, not *Civility*; but he who does *more* than he is *oblig'd* to, purchases the reputation of a *well-bred* man.

'Twas no small commendation, in my judgment, of (n) *Aristippus*, that he knew well how to conform himself to *all times, places, and persons*; and truly he that is exceeding *wealthy*, and wants a *comely gentile* carriage to set him off, looks just like an *Ass* laden with *Gold*. Take the *summe* of all in few words. You must behave your self as a *Taylor* does in *making clothes*; he cuts, and pairs away, and fits them to the body, so that they are something *too big* rather than *too little*, and yet not so *wide* and *ill-fashion'd* as to

(n) Ἰκαρὸς ἀρμόσας καὶ τόπῳ, καὶ χρόνῳ, καὶ περὶ ὅπῳ. Diogen. Laert. in vitâ.

fit

fit like a sack : If you are phantastick and profuse in Complements and Ceremonies towards superiors, every one will point at you for a vain light fellow ; nay, perhaps you will be accounted a flattering knave (such a one as Colax in Menander, and Gnatho in Terence are represented to be) than which there's almost nothing more detestable, nothing more unbecoming a rational creature : If you bestow them with a handsom distance upon inferiors, you will be styl'd humble and courteous ; if in decent proportions upon equals, you will be esteem'd a well-manner'd person ; and besides (to conclude this discourse with the words of a (o) famous Poët) He who

(o) Μηδὲ πολυζήναι δαΐδες, συπαέμελος εἶναι
Ἐκ κοινῷ πλοίσῃ ὃ χάρει, δαπάνη τ' ὀλιγίστη.

Hesiod. lib. 2. Oper. & Diet.

Gratia sic minimo magna labore venit.

Ovid. Amor. lib. 3. Elcg. 4.

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treats men ingenuously, and converses kindly with them, oftentimes gets a great profit with a very trifling easie expense.

CHAP. VII.

Of the Moderation of the Tongue in some other Instances.

(p) **A** Narcharsis being ask'd what was the *best* and the *worst* member, answer'd the *Tongue*; 'tis the *main Instrument* of *good* and *bad*; and though it be but a *little Engine*, yet is it able (if it be not *prudently manag'd*) to do the *greatest mischiefs*; to *discompose* the *sweetest harmony*, and to *disorder* the *frame of Government*, and to *set the whole fabrick of the World on fire*: And therefore it was handsomely

(p) Diogen. Laertius in vii. 2.

said

said of (q) *Plutarch*, that they who are well instituted, are taught first to be silent, and afterwards to speak to good purposes. It is not expedient to fill our discourses with private stories of the misfortunes, and sharp censures of the persons and actions of other men (notwithstanding that many are apt to listen attentively to them, and to rejoyce at the calamities of those they envied) for no discreet sober person can value the acquaintance of him who is uncharitable and severe, because he believes that he will report the very same things or worse of him, behind his back; and (according to the old Proverb) Every one takes care to avoid a mad Bull that has (r) hay twisted about his horn. 'Tis an un-

(q) De Liber. Educ.

(r) Fœnum habet in cornu.

Horat. lib. i. Serm. Sat. 4. de porta Satyrico.

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worthy practise to be a *Tale-bearer*, & to strike at any ones good name, either *directly* or with an *oblique* blow. (s) A *DetraCTOR* takes a *secret* revenge on *virtue*, and destroys the *guiltless*, roots up *love*, and *undermines* the *reputation* when he seems to *build* it *higher*. Some have a *perfidious* trick to *ruine* a man by (t) *commendations*, to *praise* for *small* things, that they may *disparage* *successfully* for *greater*; as He the *Poët*

Idem Romani de M. Crasso, quod acer esset ad vindictam; Et de Cæsare, quod Crassus, tantum detraxerit, quod primus se ei acriter opposuerit. Solebant enim Rustici bonum corruptelarum cornu sinistro saxum alligare, ut obvii eo signo moniti, sibi ab eo caverent.

(s) Κακουργότερον ἔδειν διαβολῆς ὅτι πω.
Cleantes.

(t) Καινός γὰρ ἔτι τις ἔστι εὐρηται τῶν πῶ διαβολῆς τὸ μὴ φέγοντας, ἀλλ' ἐπαίνους λυμαίνεσθαι. Polyb.

mentions

mentions in these words, (u) *Capitolinus* I know well, and we have a long time familiarly convers'd together and pass'd several mutual obligations upon each other, and I am heartily glad he is acquitted, yet I cannot chuse but admire how he should escape being condemn'd; but I le say no more, because he is my good friend. And we read of *Syphax*, that he made *Scipio* conceive an irreconcilable hatred against *Sophonisba* by extolling her beauty and constant affection to her country. But 'tis extreme baseness to lift a man up merely that his fall may be the heavier, and to advance him to the top of a pinnacle with design to throw him headlong down. Some again never speak well of any, but,

(u) *Me Capitolinus convictore usus amico, &c.*
Sed tam a admiror quod pacto iudicium illud
Fugerit ————— *Horat.*

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like the *looking-glasses* in the Temple at *Smyrna*, represent the fairest and best-featur'd face exceeding ugly and deform'd. And to this, *Railing* (the vice of *Boyes*, and *Women*, and effeminate men) is near of kin. 'Tis an evident testimony of want of *breeding*, as well as *sobriety*, to (w) declaim *bitterly* for a trifle, and to *reproach* almost every one we come near, and he who does so (as (x) the man in the *Comedy* told his *scolding* wife) is more like a *Dog* than a *virtuous* and *civil* Person. *Agellius* relates of a certain *Boy*, that he would give any that he met a *box* on the *Ear*, and (which is

(w) τὸ πρὸ μικρῶν ἀμαρτημάτων ἀνυπερβλήτως ὑπερίζων. *Apollonius*.

(x) τὸ δ' ἐπιβιώνειν εἰς τὰ ῥόδον τρέχον
 "Εἰς λαιδορυμλίαν κωὸς εἰς ἔρπον ῥόδον.

The Remonstrance

more humble, and more obedient
only in name, but in substance
longer to maintain all their rights and
their power. Their interests are
totally different, and their actions
entirely different. Their interests are
white and black, and their actions
does as different as day and
other, though in the same way.
(b) *White and black*

Some have an opinion that they
oppose almost every thing that is
asserted, and maintain it.

(1) *Some have an opinion that they*
oppose almost every thing that is

(2) *Some have an opinion that they*
oppose almost every thing that is

(3) *Some have an opinion that they*
oppose almost every thing that is

(b) *Some have an opinion that they*
oppose almost every thing that is

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(x) τὸ δ' ἐπιφιδῶκεν εἰς τὴν ὁδὸν τρέχον
Ἐλε λειδορρυμώλω κωδὸς ἐς' ἔρπον ῥῶδην.

more.

more strange, (y) the *Claudian Family* in *Rome* were wont contumeliously to handle all that fell under their power. These are both (z) intolerable evils, and (a) destructive of humane society, and differ only as white and black powder, the former does as terrible execution as the other, though it makes not so (b) thundering a noise.

Some have an *itch* upon them to oppose almost every thing that is asserted, and mightily affect to dis-

(y) *Quorum superbia frustra per obsequium & modestiam effugeret. Tacitus.*

(z) Ὡς ἄρα ὅθεν τι διαβόλου γλώττης
Χίεισαν ἐν ἀνθρώποις ἑτέρον κακόν.

(a) Te fingente nefas Pyladen odisset Orestes,
Thesca Perithoi d'stituisset amor.
Τη Siculos fratres, & m'ius nomen Attridas,
Et Ledaæ poteras dislociare genas.

Ovid.

(b) -φικολοιδόρειο γλώττης βέλερνα ἀκροῖν.
Anacreon.

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pute of difficult and unnecessary cases, observing no difference of time or company. But (c) this is one of the most ridiculous follies in the world, and very often proves a scab, and 'tis a demonstration that they are little acquainted with the temper and constitution of mankind; for all are desirous to win the prize, and (though it be (d) better to be overcome by Truth, than to subdue your Antagonist to an Error, yet) none can endure to be baffled, and triumph'd over; besides that to contradict upon all occasions is an argument of a perverse and peevish humour. He

(c) *Omniū ineptiarum, quæ sunt innumera-
les, haud scio an ulla sit major, q̃ à n̄ quâs uque
inter homines visum est, de rebus aut difficilimis,
aut non necessariis, argutissimè disputare. Cic.
lib. 2. de Oratore.*

(d) *Μὰ πάντα νικᾷν μὴδ' αἰεὶ ἀνδρῶν ἔχει,
καλῶς καλῶς καὶ τὸν ἢ νικᾷν κακῶς.
S. Greg. Nazianz.*

them

then that would be acceptable and obliging in his Conversation must carefully abstain from such expressions as these; *Sir, what you say is not true: I am certain the matter is quite otherwise than you relate it: You utterly mistake your self: You don't at all understand what you speak; much more from giving the Lye to any.* Nor is it convenient to lay wagers at every turn (for they frequently beget quarrels, and contribute nothing towards the solution of the doubt) but rather (especially if the business be of no great moment) to yeild to the affirmations of other men; for the victory seldom quits for cost, but for the most part the conqueror is indammag'd by it; it commonly happens that he who gets the better in a frivolous question, loses a dear friend, and exposes himself to several grand inconveniences,

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niences, and becomes so odious that few care to *associate* with him, lest they should be *assaulted* & suffer the trouble of a *needless* controverſie; but are apt to caſt dirt upon him, and to load him with *diſgraceful* names: one calls him a *shallow empty fellow*; and another, a *conceited opiniator*; and a third, an *impertinent obſtinate wrangler*. But if you are invited by a fair opportunity to *diſpute*, be ſtudious to manage your diſcourſe *ingenuouſly*, and to ſweeten it with *gentleneſs* and *moderation*; don't ſet upon your *opponent* with a *ſierce appetite* as if you meant to devour him at a *mouthfull*, and were *eagerly ambitious* to ſilence and overthrow him; but if you perceive him to grow *warm* and *angry*, endeavour to (c) *aſſwage his Paroxyſm*.

(c) Τὸ πλεονεξίᾳ ἐμπεριπατῆσαι πάντα.
S. Ignatius.

with

with soft drops ; for (f) a hot iron must not be put into the fire, but into Water. None can be constrain'd to relinquish his own opinions, nor is it equal to make your apprehension the measure of anothers ; and you differ from him as much as he does from you, and whether you are in the right or wrong, is not to be determin'd by your partial self, but by sober uninteressed Judges, and the garland is to be dispos'd of as they shall think fit. And if you do but seriously consider how closely the generality of men are wedded to their own conceptions, and how fondly they dote upon the Brats of their own fancy, and how unwilling they are to be accounted Ignorant, and withall how uncomely a thing it is to contend earnestly about a Goats beard

(f) Hic spectat symbolum illud Pythag.
Πῦρ σιδῆρε μὴ σκαλεῖν.

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or a *lock of wool* (and truly most ordinary *vehement altercations* are of no *higher concernment*) and what a *disturbance* to the company ; you will, I doubt not, be *extremely cautious* how you engage in a *verbal combat*. And yet so foolish are some, that they wonderfully please themselves in *such conquests*, as much as if they had taken a *strong fort*, or routed an *enemy* in the field ; they imagine that they have gain'd the reputation of most *acute* and *subtil* men, and this prompts them to erect *Trophies* to their *own wit*, and *insolently* to *tyrannize* over all they meet, and *prondly* to *obtrude* their *counsels* upon them, and to be *angry* when they are *rejected*, and reprehend those that are not of *their judgment*, and sometimes to proceed from *words* to *blows*, and to set up a *School* to receive *Profelytes*.
But

But we are not to presume to give advice to any unless it be to our *familiars*, and those that are committed to our *inspection*, and *strangers* that are *involv'd* in *dangers* and cannot tell how to *extricate* themselves; for 'tis an *extolling* our own *wisdom*, and *upbraiding* them with *imprudence* in conducting their affairs, and an argument that we love to *intermeddle* with other mens *business*; And yet there are persons so *arrogant* and *self-conceited* as to undertake to prescribe Rules to a *whole Nation*, and fall out with *all* that don't comply with them, and cry, *that the world is mad*, and *that men are giddy*, and *rash*, and *will not be rul'd by sober wholesome instructions*; and *that if you don't amend such and such practises you'll be undone*.

Others.

Others are exceeding solicitous to pull a *mote* out of their *Neighbours* eye, and in the mean time regard not the *beam* that is in their *own*; they take great pains to root up the *tares* in the *next* field, but suffer *briers* and *nettles* and all sorts of *stinking weeds* to grow and prosper in that which *peculiarly* belongs to *them*; that is, they are *severe* in correcting the *light* faults of *others*, when they *themselves* are guilty of such as *more* deserve to be reprov'd. And to be near these cannot chuse but be *unpleasant*, for every one loves his *liberty*, and hates to be *roughly* dealt with, and *magisterially* impos'd upon; and indeed this temper befits *Parents* and *School-masters* rather than *Companions*; though yet, I think, to educate Children after a more *free* *gentile* manner than is at present in use
amongst

amongst us, would be more reasonable and successfull.

(g) Make no loud expressions of mirth or sorrow, for both are improper and tedious. Don't therefore (as you may observe too many inconsiderately do) molest the company by your singing, or create sadness in them by telling dolefull stories, especially if they have not any relation to you.

You ought not to mock any one though he be your greatest enemy, for 'tis possible you may wound him deeper with your tongue, than if you should strike him with your sword;

(g) *Capivi cave guttura cantuuncularum,
Hæc nil levius contra etiam, magisque tristes;
Hos, nil quibus est perfidiosius, caveo.*

Jul Cæs Sca. Epidorpidum, l. b. 4.

Οὐδὲς ὃ δυνάται συνμερεῖν πρὸ λυσιτεροῦ
ἔσθ' ἢ πρὸ μὴ ἡδέει. Aristot. Ethic. 8.

and

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and this infallibly demonstrates your *contempt* of him, because when you *jeer* and put him to the *blush*, you intend not *profit* but *pleasure* by it; and 'tis hugely *immodest* and *ignoble* too to take *delight* in *confounding* another, and exposing him to *scorn* and *laughter*. For instance, 'tis *unworthy* to *reproach* men either by *words* or *apish gestures* with the *infirmities* and *blemishes* of Nature, for being *blear-eyed* or *splay-footed*, of a *Giant-like* or a *dwarfish* stature, for having a *stammering* tongue or a *crooked* back; for it may be, they can no more help *these defects* than they can hinder the *rising* and *setting* of the *Sun*; and 'tis *burthen* enough to bear *them*, they need not have a *load* of *contumelies* heap'd upon them. I am not so *morose* as to condemn *Festing* and *Ralliary*, only I would have it bounded with these limits. First,

First, let not any ones *Deformity* and *unhappiness* be the subject of it ; for (besides the reasons alleg'd before). 'tis a violation of the *great Rule of Justice* (which *Severus* caus'd to be engrav'd on all his plate) (h) *That we should do as we would be done by* ; and sometimes it meets with such a *retort* as is not easily wiped off. 'Twas tartly spoken of the Emperor *Augustus* to *Crook-back'd Galba*, as he was pleading his cause before him , and frequently urg'd that he would correct whatsoever he espied amiss in him, (i) *I may find fault with, but can't reform you* : and of another, (k) *That his Soul had a very unhandsome dwelling*.

(h) *Quod tibi fieri non vis, alteri ne feceris.*

(i) *Ego te monere possum corrigere non possum.*
Macrobius Saturnal. lib. 11.

(k) *Ingenium Galbæ malè habitat.*

And

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And of Proclus, (1) That he could not wipe his Nose with his hand, because the one was so big and the other so little; nor call to Jupiter when he sneez'd, because the sound could not reach his ears, they were at so great a distance from the end of his nose; and (m) Fulius was rude towards Mancias, when he told him, that he look'd just like the Image painted upon the shield. But they who addict themselves to such taunts are often paid

(1) Οὐ δύναται τῇ χειρὶ Περὶ κλάθ' ἑρπὶν' ἑπο-
μύσσειν,
Τῆς ῥινὸς γὰρ ἔχει ἑ χέρον μικροτέλειω.
Οὐδὲ λέγει Ζεῦ σᾶτορ, εἰάν πλάσῃ, ἔ γὰρ
ἀκείδ

Τῆς ῥινὸς, πολὺ γὰρ τῆς ἀκοῆς ἀπέχει.

Lib. 2. Floril.

(m) Jam ostendam cujusmodi sis. Cum ille, O-
stend queso; ibi ille demonstravit d giro pictum
gallum in Mariano scuto Cimbrico distortum,
ej & a lingua, buccis fluentius. Risus est com-
muns. Nihil tam Mancie simile visum. Cic. 2.
de Oratore.

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in their own coin: So when a crook-back'd fellow upbraided *Byzantius* with the weakness of his eyes, he replied, *Thou objectest to me a humane infirmity, when thou bearest thy punishment on thy back.* And when a tall meager *Venetian*, who was a notable *Lecher*, call'd *Galeottus Martius*, tutor to *Matthew King* of *Hungary*, a huge corpulent man, by way of reproach, a greasy *Swine*, he answer'd, *That it was better to be a fat Hog than a lean Goat.*

Secondly, Drole not upon the persons or practices of your *Superiors*, for there is both *sawciness* and danger in it. *Rodolphus* the first, *Emperour* of *Germany*, who had an extraordinary *Roman Nose*, met a prating conceited fellow in a very narrow steep place, who being commanded several times by some of the guard

guard to go aside, cried out, *That there was a Nose fill'd up the way that he could not stir*: At which some were incens'd, and would have kill'd him with their Halbards; but the *Emperour* laughing, turn'd his Nose on one side, and bid him pass by. 'Twas well He was in so good a humour, otherwise the fancy had been quite spoil'd. (n) An unseasonable jest upon one-eyed King *Antigonus* cost *Theocritus Chius* both his, and his life too into the bargain, after the King had solemnly sworn that he would forgive a former crime.

(n) *Antigonus Rex Theocritum Chium, de quo juraverat quod ei parsurus esset, occidit propter scomma, ab eodem de se dictum. Cum enim quasi pueriendus ad Antigonom raperetur, solantibus cum amicis, ac spem pollicentibus, quod omnino clementiam regis experturus esset, cum ad ejus oculos venisset, respondit: Ergo impossibilem mihi dicitis spem salutis. Erat autem Antigonus uno orbatus oculo. Hac importuna urbanitas, malè-dicacem luce privavit. Macrobo. Saturnal. lib. 7. cap. 3.*

Thirdly,

Thirdly, Make not a *jest* of *serious* matters, whether they be *civil* or *divine*. (o) It does not become a *Fudge* to play the *Mimic* upon the *bench*, much less to exercise his *wit* upon *condemned* Malefactors, nor any one to *feed* his *wanton fancy* with the *sighs* and *groans* of *distressed* persons, nor an *Ecclesiastick* to fill his *Auditors* ears with *half-witted quibbles* and *light trash*, for it makes *Religion* become *ridiculous* to dress it up in *vain* attire, (p) and that which may pass for a *jest* amongst

(o) *Cum pusillus testis processisset, licet inquit rogare > Philippus, tum quæstor properans, Modo breviter. Hic ille non accusabis perpusillum rogabo. R dicule, sed sedebat judex Auris ex brevior etiam quam ipse estis. Omnis est risus in judicem conversus. Visum est totum scurrile judicium. Cic. 2. de Oratore.*

(p) *Inter seculares nugæ sunt, in ore Sacerdotis blasphemæ. S. Bernard.*

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Lay-men, is *blasphemy* in a *Priests* mouth. Be sure therefore that you refrain from *polluting* *sacred* things with *profane* breath and an *unhallowed* Tongue; for this is a vast heap of *follies*, and argues want of good *manners* as well as of *virtue* *sober wit*; and to make a *sport* of *vice* deserves the *stings* of *Scorpions*, and the *winding lashes* of *Furies*, or some more *tormenting* punishment. Nor will *grave* *secular* affairs admit of *fooling*; *Lupus* aggravated his crime whilest he endeavour'd after *this* manner to excuse it [Notwithstanding that he might have defended the (q) *Laterin Castle*, yet as soon as he perceiv'd that his enemies had cast up a trench, and compass'd him about, he instantly deliver'd it up to them, saying (with

(q) *Hujus meminit Leander in descriptione regionis Tolcanæ.*

an allusion to his name.) That it was contrary to the nature of a Wolf to be pent in folds and small inclosures] for where there is no place for laughter, it is not convenient to jest and trifle.

Fourthly, Observe a distinction of Persons, and times, and other circumstances. Some are so froward and waspish that they will not endure the softest touch ; and that will be taken well to day, which perchance will be reputed a scoff to morrow. (p) Cicero did amiss when he plaid upon Cato, and was styled the Ridiculous Consul for his pains.

Fifthly, Beware of Feering instead of Festing. These two are

(p) In orat. pro Murena : Vah, quam ridiculum Consulem habemus, respondit Cato ; Scurra Consularis à Vatinio quoque dictus est.

K

very

very much *alike*, and are frequently *mistaken* for one another, differing only in the *Intention* of the *Author*. The *former* is a real *Injury*, but the *later* an innocent *recreation*. Your *jest*s may have *salt* in them, but no *gall*; or (in the words of a wise man) they must be *gentle* and *harmless*, like *pretty sheep*, not *fierce* and *snarling* like *surly Dogs*. 'Twas an *irreverent scurvy* answer that a *Gentleman* gave to (s) *P. Scipio Nasica* and *M. Popilius* the two *Censors*, when they ask'd him how it came to pass, that his horse was such a *resty lean Fade*, and so *ill-dress'd*,

(s) *Censores P. Scip. Nasica & M. Popilius cum equitum censum agerent; equum nimis strigosum & malè habitum, sed equitem ejus ubi irumum & habitissimum viderunt. Et cur, inquit, ita est ut tu sis quàm equus curatior? Quoniam, inquit, ego me curo, equum Statius meus servus. Visum est pirum reperens esse responsum, relatusque in a. a. nios, ut mos est. Agellius lib 4 cap. 20.*

and

and he the rider so plump, and brisk, and well-habited; That he lookt to himself, but his servant Statius to his horse; and he was presently disfranchis'd for it. When one ask'd his Neighbour what he bark'd at him for? and he replied, because he saw a Thief, both were to blame; for the question and answer were equally sharp and biting. Nor must you be bold in your Ralliary, because you see another so. The little Dog in *Æsop* was made much of for playing familiarly with his Master, and fawning upon him and wagging his tail, and leaping up into his lap, when the silly Ass was whipt and soundly beaten for pawing upon him in imitation. You know the Proverb, That one may better steal a horse than another look over the hedge; and 'tis an old Rule, (t) That two may do the

(t) Duo cum faciunt idem, non est idem.

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same action, and yet the action not be the same; not that the difference lies properly in the *thing*, but in the *persons* who perform it, and in *those* towards whom it is exercis'd. Some, I know, peremptorily condemn not only the *looser*, but even (u) *all jestings*, as below the spirit of a *brave* and *sober* man; But this, I think, is *over-tetrical*, for I cannot imagine why (if they are not design'd to *evil* purposes) they should not be reckon'd amongst *honest* and *ingenuous* divertisements. (w) *Aristotle* accounts them *amiable*

(u) *Non solum profusos sed etiam omnes jocos declinandos arbitror.* S. Ambros. Lib. de Offic. *Verum & hac à Sanctis viris penitus propellenda, quibus magis convenit flere atque lugere.* S. Hieron. in Ep. ad Ephes. cap. 4.

(w) *Οἱ ὀνείδιστοι καὶ τοὶ παρὰ τοὺς ἄλλους, καὶ τοὶ ὑπερφανέστεροι.* Rhetor. lib. 2.

persons

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persons who are *dextrous* at giving and taking Fests. And it was ordain'd amongst the *Lacedemonians* by *Lycurgus* their famous Lawgiver, that young men should be train'd up in this practise; and if any were offended, he should be debarr'd the privilege of meddling with another in that kind. We read of (x) *Mitio*, that though he lov'd *Aschinus* beyond all expression, yet he would assume liberty to sport with and to laugh at him. And *Asinius Pollio* for his elegance was term'd the parent of witty conceits, and for his readiness, a man of all hours. And *St. Anthony* the Father of the *Hermits*, and his Scholar *St. Paul*, and *St. Hilarion* were of a pleasant conversation: and *Suidas* tells us that the Bishop *Sisinnius* was of a festival

(x) *Cur non ludo aliquantūper?* Terent. Adelp. Act. 4. Scen. 5.

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Spirit, and a gay humour, and very apt at handsome extemporary Reparties. A Melancholick disposition undoubtedly is the fruitfullest stock for vice to graff upon, whereas a lively discourse revives us more than the briskest wines, and infuses new vigour and cheerfulness into our spirits; and if it be not sharp, or wanton, or peccant in any of the fore-mention'd instances, we may confidently define it to be lawfull. And a Jest (if it hit right) may do more good than sober counsels; as Archee made King James sensible of the great danger the Prince was in in Spain, by telling him, that He came to change caps with him. Why said the King? Because (replied Archee) thou hast sent the Prince into Spain, from whence he is never like to return. But (said the King) what wilt thou say when thou seest him come back again?

again? Marry, says he, I will take off the Fools Cap which I now put upon thy head for sending him thither, and put it on the King of Spains for letting him return. And now all the scruple that remains will be of the prudence and fitness of it, and that, I suppose, may be determin'd by these measures.

First, Let it not border upon severity and derision, and seem a bitter pill wrapt in hony (for 'tis better to be silent, than appear to scoff, and make ignominious reflexions) but soft, and mild, and such as is likely to minister to harmless mirth, and end in nothing but peace and kindness. There was no sowness in that of Cicero, when his Son-in-law Lentulus, a man of low stature, was begirt with a very long sword, Who has tied my Son to that sword? Nor when

K 4

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when he saw his little brother *Quintus* pictur'd in *Asia* to the middle with lineaments and features of too large a size, *My half brother is bigger than my whole.*

(y) Secondly, Take care that your jests look not like the issue of labour and study, that they be not blunt and forced, and as it were squeez'd from your brain, but acute and easy, else not they, but you will be the object of laughter: They must be witty fallacies, subtil and artificial, prompt and sudden; and therefore 'tis pride and folly in dull plebeians to aspire to this faculty.

Thirdly, Don't delight in the dregs and refuse of wit; in flat and insipid quibbles and clinches; in

(y) *Turpe est difficiles habere nugas*

Et stultus est labor ineptiarum. Martial.
Lib. 2. Ep. 86.

changings:

(z) changings and ginglings of words and syllables; in scraps of verses, and senseless rhythms; in jumbling two languages together, and in (a) phantastick returns. How ridiculous is it when one inquires where such a Lord is, to reply, that he is in his clothes: How does that wine tast? As if it were moist. How do you relish that meat? With my palate. What fish do women love most? Place. Those in the Comedian are something more tolerable, (b) Whosoever comes.

(r) Philippus, Lippus, Casimirus Iruus, Marcus Arcus, Vinosus Osus, Sacerdotium otium, Musculus culus, Medicus mendicus, &c.

(a) Hos quos videtis stare: h'c captivos duos,
Illi qui stant, ii stant hic ambo, non sedent.
Plautus.

Clitiphoni desperabundo roganti: qua spes? Syrus respondet: Nos esurituros satis. Terent.

(b) Quisquis huc venerit pugnus edat. Apage, non placet me hoc noctis esse, cenavi modo. Item, Merc. Ne tu hodie huc advenisti consutis dolis. Sos. Imo tunicis consutis huc advenio, non dolis. Merc. At mentiris etiam, certe pedibus non tunicis venis. Plautus in Amphitru.

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hither Ile make him eat my fists. Sir, I humbly thank you, I don't list to eat eat more to night, I have suppd already. And again, Merc. You came hither to day with your forged shifts and a cloak of deceit. Sof. No I came with my own clothes. Merc. But you don't say true, for you came with your feet. And that in (c) Pontanus is not hugely extravagant. A pragmatistical fellow seeing a Taylour have a shining drop hang at his Nose; cried out, What a fair and precious pearl is there? Yes, quoth he, it is so, and wery fit for your finger..

Fourthly, Beware of pride and vain-glory: Don't hearken what a fine sound your jests make, nor steep them in your own laughter, neither by any means permit your wit to bubble up and run over in commen-

datations of it self lest you become the greater *Fest*.

Fifthly, You must not *speak* or *doe* any thing after a *careless* and *indecent* manner, or make *wry* mouths, or use *mimicall* gestures, like *Anticks* or *Morris-Dauncers*, merely out of *sport* and to excite *laughter*; for no man ought to render himselfe *contemptible* that he may please *others*, nor is this an *Art* beseeming a *Noble well-bred* person, but only a *publick Fester* and a *Buffon*.

Sixthly, Suffer not such *Toies* to *intoxicate* and *bewitch* you, and consume too much of your *time*. Don't make a *common* practise of *Festing*, but use it *moderately* as a *Recreation*. And truly when I have said all I can in *defense* of it, I must confess that

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is so nearly resembles (d) scoffing, and that I find people generally so *exceptions*, and prone to take things by the *wrong* handle, that is, to interpret them to the *harsher* sense, and likewise so apt to spend their *affections* and *precious hours* upon these *light* and *unprofitable* entertainments (besides (e) that the *profusest* laughter is the *worst* indication in the *affections* of the *Spleen*) that I cannot but think fit to recommend the words of a grave per-

(d) Scomma pene dixerim morsum figuratum, quia saepe fraude vel urbanitate tegitur, ut aliud sonet, aliud intelligas. Macrobius. Saturnalis lib. 7. cap. 3. Cum videas anceps omne esse scommatum genus, suadeo in convivis, in quibus latitiae insistantur ira ab ejusmodi dictis facessas, & magis quæstiones convivales vel proponas, vel ipse dissolvas. Id. Ibid.

(e) Ἡ πλέον γελῶσι ταύτῃ μάλλον κακῶς ἔχουσι. Irenæus.

son as most wise and safe (with which I shall shut up this Chapter)

(f) That if Fests seldome happen they are to be born, but never to be return'd and made a business of; we should rather warily interpose to hinder the growth and progress of the trifle.

(f) *Interdum tamen si incidant, ferenda fortassis, referenda nunquam: magis interveniendum cauti & prudenter nugacitati. S. Bernardus.*

CHAP. VIII.

*Of severall externall and less hurtfull
Indecencies belonging to the Speech,
to be avoided.*

THere are also some other things relating to *Discourse* which create *delight* (the contrary whereunto breed no small *disdain*) to wit, when the *elegancy* consists not in *quick salt Jest*s, but a *neat continued speech*. 'Tis a *pretty accomplishment* to be able to *tell a story well*, that is, to contrive it into a *handsome method*, and to cloth it with *suteable expressions*, and to *represent* the *behaviours* and *manners* of those we talk of *so to the life*, that the company will imagine they behold the *persons* and their *performances* with their *Eyes*, as well as hear the *Narration* with their ears; And this, believe

believe it, is no ordinary mean skill, but a notable Art, and to do it exactly and without the assistance of the standers by, requires a ready apprehension, and an ingenious fancy, and a tenacious memory, and a gracefull elocution, and a perfect acquaintance with Names and Circumstances: and (besides all these) a competent measure of Judgment and discretion; to direct us to abstain from needless circumlocutions, and from intangling our discourse with long Parentheses, and interweaving it with matters extrinsecal to the purpose, without which the story must needs be a great deal more clear and pleasant. The Lover in *Plautus* talk'd like himself, I mean, like a man half-distracted when he interrupted his speech with an account of his Family (f) [*Megadorus is my*

(f.) *Hoc mihi est Megadorus avunculus. Mens*

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*Uncle, and Antimachus my Father;
My Name is Lyconides, and my Mothers Eunomia]* And how absurd
and extravagant is it to insert such
impertinencies as these? [*He of
whom I speak is such a mans Nephew,
he dwells in such a place, don't you
know him? He married a Lords
daughter, a lean woman, that us'd to
come often to my Fathers house; 'tis
strange you should not remember him;
He is a comely proper man, and has
long brown hair; if you don't know
him you know no body]* for if there be
another like him, then all these
words are thrown away, and at best
they make a gap and are tedious and
insignificant to the Auditors, who
'tis likely, all the while are swell'd
with curiosity to hear the remainder
of the story. And to carry it on the

*suit pater Antimachus, ego vocor Lyconides:
Mater est Eunomia. In Aulular. sub finem Act. 4:*

MORE

more cleanly and to good effect-
'twill be usefull sometimes to borrow
Names, to correct vice under a *dis-*
guise and by an innocent *Fiction*;
to reprove a *Covetous* wretch under
the *Title* of (g) *Tantalus*, and an
ingratefull man by the *Fable* of
(h) *Ixian*, and his wheel.

And let your *phrase* alwaies be
plain and *easy* to be understood, else
you will be a *Barbarian* to those you
converse with. *Words* are the *pled-*
ges and *pictures* of our *thoughts* (and

(g) Tantalus à labris sitiens fugientia captat
F'um na, quid vides? mutato nomine de te
Fabula narratur, congestis undique Sacris:
Indormis inhians; & tanquam parcere sacris
Cogeris, aut pictis tanquam gaudere tabellis.
Horat. Satyr. 1. Vide etiam Homer. Odyss. K.

h) Ἐδῆσε ὁ Ζεὺς ἃ ἰξίωνα πρὸς τὰς ἡ-
γερχῶν κρημίδας, καὶ ἔασε καὶ τὴν σφαιροειδῆς
φέροντα βῶντα ὡς τὰς εὐεργέτας ἀμείβεσθαι
περὶ αὐτὸν. Didymus in Odyss. φ.

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next to Reason, speech is the main thing that distinguishes Societies of men from Herds of Beasts) and therefore they ought not to be obscure and (i) obsolete, but such as are in daily use, the sense whereof is obvious to the narrowest capacity. (k) An old out-dated word is to be shunn'd (says Caesar) as a rock; and where we have the liberty of a choice, (l) we are to take that which

(i) *Talia lingua Latina Topper pro cito, antigerio pro valde, Naustibulum pro alveo similitudinem navis habente, calpar pro novo vino, Lucar pro ore ex lucu accepto, potasse, calvier, suar, lavasso. Huc refero ridiculum illud Bartoli de Falcone. Rusticus inquit Falconem cupisdam nobilis venatoris perditum reperit cum gettis & sonatis, quem posuit sub banco, & dedit ei bizzare pan m.*

(k) *Inusitatum verbum non aliter quàm scopulus in oratione vitandum est. A. ud Agellium.*

(l) *Satius est dicere, Ego duos misacti habeo conscios quàm testes: Item, J. vem Alps nivibus conspergere quàm conspuere, Item, ex animo missum ejicere quàm evomere.*

is least liable to *misconstruction*, that is, to be *perverted* to a *prapostorous* or *filthy* meaning. Nay, it is not decent to suggest to the *imagination* any thing that is *obscene* and *foul*; And although some excellent *Poëts* have not very *acurately* observed this, yet their *authority* is not to be reputed *valid*, nor any mans, when he wanders out of the paths of *prudence* and *modesty*. But to return: Your words must be *plain* and *significant*, and such as your own country commonly affordes, not *outworn*, and *tatter'd*, nor (m) *boysterous* and *rampant*, nor *dark* and *mysterious*, nor *doubtfull* and (n) *equivocal*;

(m) *Scsqui-peda'ia verba*, apud Horat.

(n) *Quæ uno vocabu'o res duas aut plures significat, ut Cancer, Taurus, Liber, Phoenix: Sicut Synonyma quæ duabus aut plu'ibus vocabulis r. m. eandem significant, ut Ensis, gladius; Aqua, unda lympha; Mare, æquor, Pentus.*

(of which sort (o) *riddles* consist) but *simple* and *proper*, *genuin* and *Natural*, and, as near as we can, that may be accommodated to *nothing* else (like the *Nightingales* nest, which, they say, will fit *no* bird but *her self*) and that may without any *difficulty* be *uncipher'd*; for by this means things will appear in *lively* colours, and every one will *readily* apprehend your mind: so we say a *Horse* neighs, a *Cow* lowes, a *Dog* barks, a *Sheep* bleats, a *Serpent*

(o) *Nunc me illuc ducis, ubi lapis lapidem terit,
ubi vivos homines mortui incurfant boves.*

Plautus in Aſinar.

Ore gero gladium, matrisque in pectore conda,

ut mox quæ nunc sunt mortui viva colas.

Dux meus, à tergo caudamque trahens retrah n'que.

Hasta, non me, ut eam verberar, aſt alios.

Quibus verbis ſignificatur Aratrum.

Eſt dorſum tumidum, ventris planiſſima ſedes.

Summa ſibi dentes cauda reflexa tenet.

Inteſtina foris ſunt, è quibus edere vocem,

Quod nequit, ipſa ſibi muta m' n'itra facit.

Hoc eſt Teſtudo.

Jul. Cæſar. Scal'ger.

hiſſes,

hisses, and the like. And hence it follows, that none can *conveniently* talk with him who does not *tolerably* understand the language; and that notwithstanding a *stranger* may not have *thoroughly* learn'd our tongue, we are not to *corrupt* it in the *least* for *his* sake, by imitating his *broken Dialect*. Nor is it *handsome* (unless there be an *unavoidable* necessity) to discourse in a (p) *forrein* language (as you may take notice several out of *ostentation* affect to do) for 'tis an *incivility* and *reproach* to all in the company that are unskilful in it: And why in *England* at the *Table* (especially if there are none but *English* men) one that is able may not talk *Greek* or *Hebrew*

(p) *Sermone eo uti debemus, qui nobis est notus, ut quidam Græca verba inculcantes, jure optimo irrideamur. Cic. Lib. 1. Offic.*

as well as others doe *French* or *Dutch*, I for my own part acknowledge I cannot tell. In our *common* discourse certainly 'tis *fittest* to use our *native* language, though perhaps it be not of a very *antient* extraction, or *sweet* sound; and the reason is *plain*, because few can attain to speak a Tongue *perfectly*, except they *suck* it in with their *milk*.

Moreover it is *requisite* that every one who desires to be accounted a *sober* man should *diligently* refrain from *all* expressions that have any *smuttiness* or *immodesty* in them. Now *the indecency* of words is either in the *sound*, or the *signification*. Some which are *harmless* enough in their *meaning*, have yet a kind of *guiltiness* in the very *noise*, and are apt to leave a *tincture* of *filthiness*

filthiness upon the fancy; at which *virtuous* persons will *blush* and be *concern'd*, if they happen to *slip* from them *unawares*, and study afterwards to substitute *others* in *their* room (q) *That which is not fit to be practis'd, is not fit to be so much as mention'd*; and therefore *Ladies*, and men of *quality* that would be thought to have *good breeding*, ought not only to abstain from *foul actions*, but from the *appearance* of them too; as the (r) *Historian* tells the *wife of Caesar*, that she was oblig'd not only to be *chast*, but to endeavour to be *free* from all *suspicion*.

And as you must avoid *all* words which carry *impurity* along with

(q) "Α ποιῆν ὀίχεῖν, ταῦτα νόμιζε μὴ δὲ λέγειν εἶναι καλόν. Illocrat. ad Demon.

(r) *Cæsar's* uxor non solum à vicio, s. d. & ab omni suspiciōe libera esse debet. Tacitus.

them,

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them, so likewise those which are *vile* and *sordid*. The *Poët*, in my judgment, was to blame to call a *clear day*, a (s) *day without dregs*; neither does it sound well to style the *Sun* the *Candle of the world*, for it *smells* of the *Kitchen*; and it were *happy* if all *dirty Riddles*, and * *nasty Proverbs* were quite *banish'd* out of all *discourse*.

'Tis also *necessary* that you shun *harsh* and *severe* language, and accustom your self to the most *gentile* and *obliging* terms; † for example,

(s) *Hybernis objecta notis specularia pueros
Admittunt soles, & sine fece dies.*

Martial. lib. 8. Epigr. 14.

* *Hoc scio pro certo, quod si cum stercore certo,
Vincovel vincor, semper ego maculor.*

*Stercora mande, caca obryum non invidus aurum:
Sic tua vel quævis esse puella volet.*

† *Ita honestius dixeris, cum muliere pern- stare,
quàm concumbere. Lasanum, quàm receptaculum*

'tis

'tis better to say, Sir, I am sorry that I am not able to express this as the matter seems to require, than, You don't understand common sense: and, Let me consider with my self whether it be so or not, than bluntly to cry out, Sir you are mistaken; or, I am sure it is not as you say; or, I'll forfeit my reputation to infamy, and my life to justice if this be true; for you are not to presume to call anothers credit and honesty into question. 'Tis ingenuous rather to excuse, as far as you may, the miscarriages of your friends, as (t) Cicero charg'd the

Peritorum. Mirram, quàm involucrum testinum. Currucam, quàm maritum uxoris macha. Posteriora, quàm anum. Coprophorum, quàm purgatorium latrina vel cloaca. Quot sedes habuisti? quàm quoties cecisti?

(t) *Quae quidem omnia sunt patria Democriti quàm Democrito digniora. Lib. 1. de Nat. Deorum. Patria autem Democriti fuit Abdera, fatuitate nobilis, und: 'Αβδερεινός pro stulto.*

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follic of *Democritus's* opinions, not upon *him*, but upon his *Countrey*; and when you *admonish* and *chide* him (according to (u) *Plutarch's* Counsel) ascribe the fault to your *self* as well as to *him*, though you are not *equally* guilty [*Truly we have not done as became us; or, We forget our duty*] for by this means you will gain his *good* opinion, and make him *attentive*, and your insinuations will become *strong* and *prevalent*. And if any one has not *perform'd* his *promise* with you, it is not *handsome* to set upon him *rudely*, and to tell him, *Sir, You have not kept your word; You have not dealt honestly with me*, unless *extreme* necessity forces you, and your own credit *lies at stake*, and can be *redeem'd* by *no other* course,

(u) In lib. de Discrimine inter Adulatorem & Amicum.

for there's a *sting* and *poison* in such expressions; but, I suppose your occasions would not permit you to accomplish what you engaged; or the like.

Let me advise you not to *pour out* your words as fast as ever you can turn your Tongue to them, nor to *clip* them, or *knock* them out of *joynt* one against another, neither to suffer your Tongue to run before your wit, but to speak with *due deliberation*, and doe not *begin* till you have the *shape* and *method* of your matter form'd in your mind; so your discourse will be *legitimate*, and *intire* in all its parts and proportions; not an *abortive*, or a *deform'd* issue; not full of *mistakes*, or interrupted with frequent *immusical* stops, neither will you be constrain'd to break off *untowardly*.

Take care to *moderate* your voice that it be not too *flat*, nor yet too *sharp*, so as to *pierce* or *grate* mens ears, nor intermix'd with and obstructed by *laughter*. 'Tis true, we are not so far Masters of our selves, as at our pleasure to overpower an *Infirmity* of Nature; but he that *stammers*, or *lisps*, or is *hoarse*, should do well to be perswaded not to *prattle very much*, but to cover his defect by *silence*, and study to amend it by *Art* and *Caution*. The famous Orator *Demosthenes* was not *unsuccessfull* in his attempt, nor the *Emperour Maximilian the First*, who though *slow* of speech when he was a Child, afterwards prov'd an *extraordinary Eloquent* man.

'Tis *uncomely* to *lift up* your voice so *high* as if you were making a *proclamation*, or to *depress* it to so *low*

a *softness* that you cannot be heard by *attentive listening*. And when you are desir'd to speak something *lowder*, you must not *bawl*, lest it be imagin'd that you are *incens'd*, and intend that clamour for a *revenge*. And be not exceeding solicitous about the *placing* of your words, but as they must not be *loose & careless*, *intricate* and *involv'd*, and *shuffled* together without all *order*, so neither by any means are they to be *set* and *starch'd*; And let them not run *muddy* as though your thoughts were *disturb'd*, but be *clear* and *gracefull*.

Abstain from all *Poëtical* Phrases and *pompous* expressions in your *familiar* converse, for they become a *solemn* exercise more than a *sudden* intercourse; and it is as *improper* to use them in *common* talk, as it is to

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dance along the streets; or to wear long robes when you ride post. How absurdly would it sound, if you should call the (w) Sun the Measurer of Time, or, the Lamp of the World; or the (x) Moon the Queen of the starry Quire, or, the Heavenly Pharos; or, instead of saying, 'Tis Night, recite two or three Verses out of (y) Virgil? What's this, but to

(w) Sol mundi mensor, dictum est per antiquum. Ingeniosum jam videtur si plusculum audeas, cumque appelles perpetuum tui tabellarium, pistorem fidei, umbrarum carnificem, arborum coelestium aratorem; quod si publicum Mundi linternarium vocares, lepidius adhuc idcirco foret, quod in occasu lampada percommode aquis extingueres. Famianus Strada Lib. 2. Prolus 5. Academ. 1.

(x) Syderei regina chori. Cælestis Pharos.

(y) Aspice aratra iugo referunt suspensa iuveni;
Et jam summa procul villarum culmina fumant,
Majoresque cadunt altis de montibus umbræ.

Eclog. 1.

Cum indicare voles te patria tua delectari, non di-

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be a Pedantick fellow, and very
gravely to play the Fool? Nor
would I have you turn Clown, and
talk in as rough and unheewn a Dia-
lect as a Plough-man or a Porter;
but let the matter of your discourse
be grave and sober, and the words
smooth and proper, and well put to-
gether, and distinctly utter'd with a
prudent respect to the persons, place,
time, and occasion (z) (which particu-
lars contain in them all the parts
of Rhetorick) and every one will
hearken to you with great eagerness
and delight.

Many can never make an end of
speaking; but as a ship when 'tis

*ces volune tibi esse, Fumum de Patriis posse vi-
dere focis. Pro Impetu non dices Impete; non
Lamina pro Lamina; non Valdius pro Validius.*

(z) Hæc Græci Rhetores *συνμάχων* சொ-
χῆνα vocant.

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once driven by a strong wind, will not easily *stop*, though the sailes be taken down; so they *continue* their discourse, notwithstanding the subject be *quite spent*, and either inculcate the *same* things *over* and *over*, or else prate *whatever* comes next. Nay some have such an *insatiable* appetite of *Tattling*, that they can endure to hear *no body* but *themselves*, and are prone at *every* turn to interrupt *others*, and as it were *greedily* to eat the words out of their mouths; as if they design'd to demonstrate the truth of that *Maxim* of our *modern Philosophers*, That it is more against Nature, and consequently more difficult, to be at rest, than in perpetual motion. This incivility sometimes breeds a quarrel; and no wonder, for nothing provokes *Anger* sooner than (a) to have

(a) Ἐπηρξασμὸς ἐμποδισμὸς ταῖς βελή-
an

an earnest desire frustrated, and to be stopt *unawares* in a full career. You are to be so far from committing such *rudeness*, that if a man in the progress of his story chance to let fall an *untruth*, you are not instantly to *correct* it, or to *upbraid* him by *word* or *gesture*, by *shaking* your *head*, or *winking* with your *eyes*. Nor is it *convenient*, whilst another is speaking, that you should by *shewing* some rarity, or by *any* way cause the company to *desert* him, but be *attentive* your self, that you may never *lose* the discourse, and be forced to cry, *I beseech you Sir how is that? What did you say?* which is as *troublesome* to him that talks, as it is to cast a *stone* in his way who is walking *apace*, and to make him *stumble*. And if one be

σσειν, ἐκ ἱναλὶ αὐτῷ ἀλλ' ἵνα μὴ ἐκείνω &c.
Aristotel. Lib. 2. Rhetoric.

flow of speech, you ought not to prevent him, and supply his want, as if you were very rich and full, and he extremely poor and empty; for many take this ill (especially those that are conceited of their own knowledge) and he who understands least, for the most part, prattles fastest. An empty vessel makes the greatest sound; and a Fool will utter his opinion first, and will (b) hardly be perswaded to hold his peace. But (to omit the reasons produced before) by this practise you prefer your own wit and elocution, and so become vile and intolerable.

And as immoderate talking exposes to contempt and scorn, so a profound silence is not alwaies wise and gratefull; for when men are oblig'd

(b) Ο μωρός ὁ δύνανται σιωπᾶν. Demaratus.

to speak by turns, 'tis just as if one should refuse to pay his shot at an ordinary, and expect to subsist on the (c) Common stock. And since to speak is to open your mind to another, he that constantly holds his Tongue seems to desire to be unknown. In short, (d) If you are conscious to your self of unskilfulness in the argument, you do prudently; but if you have ground to presume that you understand it, it is both unsociableness and indiscretion.

(c) *Immunisque sedens aliena ad pabula latus.*
Virgil. 4. Georg.

(d) *Εἰ μὲν ἀμαθὴς ἢ περὶ μὲν πρῶτον, ἢ περὶ δεύτερον, ἀπερὶως.* Theophrast. in Charact.

CHAP.

THE FIRST

CHAP. IX.

*Of neatness and elegance of Manners,
what it is, and wherein it consists.*

IT must be acknowledg'd, that it is an *easier* matter to prescribe *Rules* for the regulating of *others*, than to conform to them punctually *our selves*; and that some are made of such (e) *soft* clay, that they are *pliable* to be wrought into what *shape* you please; but then (if I mistake not) there is no man so *rough-cast* but he may be *polisht*, none so *brutish* but he may in time by *use* and *exercise* be *mollified*. And that this may be *prosperously* effected, 'tis

(e) E meliore luto finxit præcordia Titan.

Qv. d. Met: morph. Lib. 1.

(f) Nemo adeo ferus est ut non mutescere possit,
Si modo cultura patientem accommodet aurem.

Horat.

the

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the best course to begin *betimes*, and
instill precepts of *virtue* and good
manners into them in their tender
years, before *vice*, and *folly*, and
evil customes have taken *firm* pos-
session of their minds; for then you
may correct their luxuriances with a
pruning knife, which if they are per-
mitted to *thrive*, you will not be
able afterwards to *hew down* with an
Axe. 'Tis *ominous* to *stumble* at the
threshold, and ill building upon a
Quagmire. A *modest* and *orderly*
setting forth gives good hopes of
the *like* progress, as the *Contrary* is
a foul presage of an *unlucky* demean-
our *all the life long*. We see it
verified every day, (g) *That Young*

(g) *Ætas prima post tincturam voluptatis agere
alium colorem bibit. Stada Belg. H. st.
Quo semel est imbuta recens servabit odorem
Testis diu.*

Horat.

men

men when they are once died in pleasure and vanity will scarcely take any other colour. Leonides, Schoolmaster to Alexander, infected his youth with some vices, which grew up with him and tyranniz'd over him when he was a King, and pursued him to his grave. And it was usually said of a King of France, That you must be wary what you put into him, for all the world cannot get it out again. (h) Let this Truth be confessed and remain for ever, That they who are well instructed, easily become good men: But then such as have Debauchery for their Tutor, and permit themselves in their younger age to be drawn aside by bad examples, & the importunate allurements of lust

(h) Ὁ μὲν δὴ λόγος ἡμῖν ὁμολογηθεὶς μετέτα, ὡς εἶπε δεδῶκεν περὶ αὐτῶν, καὶ δὲν ἀγαθοὶ γίνονται. Plato de Legibus.

and.

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and Idleness, seldome return into the right path; nay (though it is most natural for man to obey reason, the

(i) Law implanted in his essence) at length they mistake the sensitive appetite for their Nature. Right

reason, no question, can reform the most Profligate and barbarous manners, and lift up Nature when 'tis down, and direct us how to behave our selves in all the Instances and

Relations of our life; but generally its dictates are not heeded; for the beast is set up to Lord it over the man; and (k) the true cause why

the hopes of excellent things wither away, is not any defect of Nature, but of care and industry, and consi-

(i) Νόμος ἐννοούμενος τοῖς λογικοῖς
 ὁρίσσει. Hierocles.

(k) In pueria plures spes plurimorum, que ubi emoritur etate, manifestum est non defecisse naturam, sed curam. Quintil.

deration.

deration. A wild desert may be converted into a fertile soile by cultivation and good-husbandry; and Horses, and Dogs, and the fiercest savage creatures be tamed and made serviceable by humane skill and assuagement; and surely we are not more indocible than they. But our senses are perfidious and betray us; we love and desire the present pleasure, be it never so pernicious, and will suck the honey though we are stung to death; and refuse to bear a light trouble, notwithstanding that it will produce a lasting benefit and satisfaction. I have heard of some Great men, who openly profess that they will be guided by no rule but their humour, and will follow their inclinations whithersoever they will lead them: But I beleive an Ass or a Swine, could they speak, would not say any thing so ridiculous and abominable.

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minable. (1) 'Tis reason that distinguisheth us from Beasts, and bridles our Senses and extravagant appetites; and if we transgress, the error is not to be imputed to our Nature, or innocent constitutions, but to our own obstinacie and perversness: For (though a(m) Mercury cannot be shaped out of every knotty piece of wood; yet) Reason and Custome can transform a sloven and a Clown into a neat well-manner'd person; one action is an introduction to a second, and that to a third, and then comes frequencie, and afterwards pleasure, and that begets a habit, and Custome has in it a moral efficacie to render a thing sweet and easy.

And now to return to my purpose,

(1) Consule Plutarchi Gryllum, ejusdemque libellum de solertiâ Animalium.

(m) E quovis ligno non fit Mercurius.

pose,

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pose, and put an end to this small treatise) take the *summ* of all in few words, Those manners, and behaviours are *comely* and *amiable* which *gratifie* the *senses*, or, at least, do not *trouble* any of them, neither are *repugnant* to the *humours*, *fancies*, and *desires* of them with whom we converse. Men are generally pleas'd with *beauty*: ('tis a *dumb but powerful Orator* that *allures* (n) *silently*, and *steales away the heart*) and all *abhor* those things which are *monstrous* and *deform'd*. This is a *privilege* belonging *peculiarly* to us, & therefore we ought to esteem it *accordingly*: *other* creatures don't understand what *handsomness* means; and the more *acute* men are, the more *capable* to consider and judge

(n) Τὸ καλὸν παρὰ τὸ καλῆν, ὅτι πάντας ἐφ' ἑαυτὸ καλῆν. Carneades appellavit ἀσυσυρόμεντον βασιλείαν.

of it; and 'tis remarkable, That the most *Learned* persons are commonly the *greatest admirers*, and the most *passionate doters* on it. 'Tis difficult to draw it in its *just lineaments* and features, and to define *precisely* wherein it consists; but I shall undertake to describe it by such *infallible* marks that you cannot chuse but know it wheresoever you meet it. (o) 'Tis a *pleasing* co-

(ο) Κάλλος ὅτι τὸ ἐν τῇ συνθέσει ἥ μὲν λῶν ἐνάρμοσον ἐπανδυσαν αὐτῷ ἢ χάειν ἔχον. S. Basil. in Psalm. 44.

Τὸ δὲ κάλλος ὁ χρύσιππος ἐν τῇ ἥ μὲν μορίων συμμετεία συνήσας νομίζει, δακτύλου πρὸς δάκτυλον δηλοῖ ὅτι, καὶ συμπάντων αὐτῷ πρὸς μέλας ἀρπιον καὶ καρπὸν, καὶ τέτων πρὸς πῆχυν καὶ πῆχυν, πρὸς βραχίονα, καὶ πάντων πρὸς πάντα. Galen. Lib. 5.

Πρεὶς ἥ καθ' ἰποκράτην καὶ Πλάτωνα δογματῶν.

Pulchritudo est ex plurium concinnitate coarctata. Plotinus. Vid. si placeat, Thomæ Bartholini De luce Animal. Lib. 1. cap. 20.

laur.

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lour and gracefulness arising from a suteable proportion and agreeableness of the parts amongst themselves, and with the whole. And to the constitution of it, 'tis requisite (p) that all the members be intire, but ugliness proceeds from any one defect. And you will meet with some, whose parts taken asunder are pretty enough, but set together make up a very ill face, and look as if they had been borrowed from several persons. And perhaps (q) Zeuxis desir'd to see five Calabrian Virgins naked only that he might delineate a per-

(p) Bonum oritur ex omnibus integris malum è quolibet defectu.

(q) Consule Ciceron. Lib. 2. de Inven. iore. Item Plin. Lib. 35. cap. 9. ubi Zeuxis, iquit, tanta diligentia, ut Agrigentinis facturus tabulam, quam in Templo Junonis Lacinei publici dicarent, nospexerit virgines eorum nudas & quinque elegerit, ut quod in quaque laudatissimum esset, pictura redderet.

fect

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fect Beauty, and that collecting from every one what was most eminent, he might out of all draw a Complete Helen. And the same holds good likewise in discourse and actions; you are to take care that Time, and Place, and Things, and Persons, and all Circumstances greet kindly; for (r) it is not sufficient that a business be done well, unless it be done neatly too. As meat if it be never so wholesome, does not please, except it has savoury sauce; so mens manners, though they may not be hurtfull and injurious, yet are not delightfull, if they want ingenuity and sweetness to set them off. All vices are impartially to be abandoned, because they are unseemly and troublesome; Gluttony and drunkenness are vile and beastly; wan-

(r) Non satis est bene quid facere, nisi etiam si e-
venustè.

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ronness and lust; foul and ugly; and, in general, All unlawfull filthy practises are ungentile, and render men odious and contemptible. But I must remember that I am not at present to treat concerning notorious enormities, but of lighter indecencies. Study to be gracefull in all your actions and postures, in eating and drinking, in walking and standing still, in your miene and in your garb, when you talk and when you hold your peace, when you are busy and when you are at leisure. A man must not wear his hair or dress his body like a woman, because there will be an incongruity betwixt the habit and the person; And you ought to be carefull that no (s) unsavory rank smell come from you, and if you be

(s) *Pastillos rufillus olet, Gorgonius hircum. Horat. Lib. 1. Sat. 2. Mulieres ideo bene olent quod nihil oleant. Cic. Ep. 1. Lib. 2. ad Atticum.*

now

now and then *perfum'd*, 'twill not be amiss. And 'tis *fit* your garments be *suteable* to your age, place, and quality. (t) *Castrucius* did ill when (appearing with great glory and triumph with (u) *Lewis* the *Emperour* at *Rome*, and desiring to shew his splendor and magnificence to the whole *City*) he caus'd to be made

(t) *Castrucius* ex *Antelminella* nobili familia *Lucensis* eruit, qui ex mercatoris institore miles, ex milite Dux *Lucensis* & *Pastoriensis*, Comes *Pilatinus*, senator *Romanus* & *præfectus* *prætorio* factus. Ejus effigies adhuc *Pisis* elegantissime picta conspicitur. Multis jam seculis in *Italia* internissam triumphandi consuetudinem restituit; capto nimirum à se, & antè currum triumphalem ducto *Raimundo* *Candonio*, Duce *Florentino*. Vide *Sis. Paul. Jov. Lib. 1. Virorum Illustr.*

Qui jam obsoletam bellicæ artis gloriam
Castrucius *Lucensium* Dux, *Italia*
 Restituit, & profectione *Cæsarum*,
 Errantiam quætescit armorum sano,
 Nunc hic quiescit parvus è tanto Duce,
 Pulvis, cinisque, & nudula umbra mortui.

Gabriel Faernus Epigram.

(u) Hic electus est *Cæsar* A.C. 1314. Octobr. 18.

for

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for him a *purple robe*, and on the forepart this *Motto* to be embroïder'd in *golden letters* [*UT DEUS VULT ITA EST*, *Tis as God pleases*] and on the back this [*ET UT DEUS VULT ITA ERIT*, and *It shall be as God pleases*.] for, in my opinion, it would have better be-seem'd his *Trumpeter* than *himself*. And although *Kings* are tied up to *no Rules*, yet I cannot commend *Prince (w) Manfred* for going alwaies in *green clothes*.

(x) It is not *comely* to *run* along

(w) *Spurius fuit Frederici II. Imper. ex Blancha Marchionissa Montisferrati, Princeps Tarentinus, & Rex Siciliæ d. signatus. Cranzius Saxoniæ lib. 8. cap. 18.*

(x) *Cavendum est, aut cardicibus utamur in gr. sum mollioribus, ut similes pomparum ferculis esse videamur, aut in testinationibus suscipiamus nimias celeritates: quæ cum fiunt, anbelitus moventur, vultus mutantur, ora torquentur, ex quibus magna significatio sit non adesse constantiam. Cic. 1. Offic.*

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the *streets*, or to make so much haste that you *pant*, and *blow*, and *sweat*, for that belongs to a *foot-man*, not to *Gentile* persons; Neither let your pace be *slow* like a snails, nor *lofty* and *affected*, nor *soft* and *effeminate*, but *compos'd* and *modest*. 'Tis un-*seemly* to *hobble* as you walk, and to *fling* out your legs, and to *stretch* your self by *wide* steps, to *hang down* your hands, or to *throw* them about as if you were *sowing corn*. You will see some tread *tenderly*, like a *founder'd* horse, and *lift up* their feet as high as if they were alwaies *stepping over* a threshold, and others *stamp so hard* that you would think

*Offic. Apud Sen. laudatur incessus compositus, cui apud Petronium contrarius est fictus ad molli-
tiam. Et apud Apulcium culpatur, Superfluo in-
cessu feminam mentiri, item solutis genibus fractus
incessus; nec non gressum frangere vel ludentibus
pedibus incedere.*

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a whole team were coming, one goes as if he intended to *kick* you at every turn, a ſecond *cuts*, and *ſtrikes* his *angles* one againſt t'other, and a third ever and anon *ſtoops* down to tie or wipe his ſhooes; all which are not indeed errors of great moment, but yet *unhandſome* and to be re-*form'd*. If a Horſe be *luſty* and *ſtrong*, and withall *ill-shap'd*, he can't be ſold for *much* mony; and (y) in things that have neither ſenſe nor *life neatneſs* is valued (as an uni-

(y) Huc preſtat illud Marci Varrenis. Hinc profeſſi Agricolaend duas metas dirigere debent, ad utilitatem & voluptatem. Utilitas quaerit fructum, voluptas delectationem. Priora partes agit, quod utile eſt quàm, quod delectat, nec non ea quæ faciunt cultura honeſtiora agrum; pleraque non ſolum fructuoſiorem eundem faciunt, ut cum in ordinem ſunt conſilia arbuſta atque olivæ: ſed etiam vendibiliorem, atque adſciunt ad fundi pretium; nemo enim eadem utilitate non formoſus quod eſt emere moute pluriſ quàm ſi fructuoſus turpis. De re ruſticâ. Lib. 1. cap. 4.

form House is more esteem'd than one that is only *well-built*.)

'Tis *uncivil* when you are discour-
sing to *fix* your eyes *stedfastly* upon
a man, as if you meant to *put* him
out of countenance, and to *trample*
upon his *modesty*; and *slovenly*
when you are at the *Table* to *scratch*
any part of your body. You must
refrain from *spitting* as much as you
can, and when you are able to hold
no longer, do it after a *decent* man-
ner. The *Persians* (as (2) *Xenophon*
relates) were so *temperate* in their
diet, and so *frequent* in exercise,
that they *seldome* had occasion to
void any *phlegm* at all, by the *mouth*
or *Nose*; And why can't we contein
for a *little* time? Beware likewise of
eating so *greedily* that you are con-

(2) Lib. 1. Pæd. Cyri.

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strain'd to (a) *belch*, or make any other *rude* noise, and of *rubbing* your *teeth* with you *napkin*, and *picking* them with your *fingers*. And in the sight of *others* (especially if they are your *bettors*) don't *wash* your *mouth*; or if you do, *spirt* not *out* the wine or water *before* them.

And when the cloth is taken away it is not *decent* to pull a *case* of *Tooth-picks* out of your pocket, as if *Fugler-like* you were about to shew *Legerdemain tricks*; for this not only *offends* the *sight*, but likewise argues that you *study* your *belly*, and are exceeding *carefull* to be well-*furnish'd* with *all* instruments *fit* to *serve* your *Appetite*. Nor is it *comely* by any *sign* or *gesture* to ex-

(a) Gerissimum diaphragmatis nimio cibo distenti,
& propterea antegressæ yasequæstas indicium est.

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press an extraordinary satisfaction in your *meat* and *drink*; to wish that you had a *Cranes* neck, or to hold up the *glass* and view how *briskly* the wine looks, or like the *Dutchmen*, to *sip*, and *smack*, and taste every drop, though the liquor, for the most part, be as flat and insipid as themselves; for this is a custome befits none but *Vintners*, and *Parasites*, and *Voluptuous Epicures*. It seems to me not laudable to invite and urge your *Guests* to eat, in such language as this; What? Have you not broke your fast this morning? I am sorry here's nothing pleases you; I pray taste of this dish; for although you testifie your care of them, yet sometimes you put them to the blush, and intrench upon their liberty. Nor is it convenient to be forward to carve for another, unless he be of inferior rank, or sits at a great distance,

and

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and so it may be esteem'd a *favour*, because by it you *prefer your self* before *him*, and it may be what you give him he will not *like*. But I shall not be *peremptory* in prescribing *rules* for your direction; for what is *commonly* done is more *expedient* than that which in *my* apprehension ought to be, and in things of *this* kind 'tis better to *erre* with a *multitude* than to be *exactly* neat alone. However don't you *refuse* what *any* one offers, because 'twill be thought you *reprove* or *slight* him. To drink to others, and *earnestly* to *solicit* them to pledge you in *large* bowles, is a *brutish* and most *execrable rudeness*; yet if you chance to be *importun'd*, *kiss* the *cup*, and *excuse* your self *civilly*, and be *willing* without *contest* to yeild the *victory*. 'Tis confess'd this *barbarous* custome was *antiently* practis'd
in.

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in (b) Greece; and (c) Socrates was highly applauded that notwithstanding he carous'd a whole night with Aristophanes, he was able in the morning to draw a Mathematical Scheme, and without any hesitation to demonstrate a subtil and difficult Problem in Geometrie, whereby he made it evident that the wine had not mov'd him, or done him the least harm; and we read of him, that when he was at a feast he would conquer every one, and yet was never known to be drunk in his whole life;

(A) unde Græci & Pergræci apud Latinos pro Lixivia & comproatio bus lixioribus indulgere. Ita Lib 10 Athenæi celebratur ex Homero Νέσος & τὰ τευζέρον & φιλοποσία Ἀλκᾶ & φίλοι & Λακεδαιμονίων περπόσις, Φιλίππ & Ἀλεξάνδρου πολυποσία, Ἀντίοχ & φιλοπότις.

(c) V. de convivium Platonis, nec non Agell lib. 15. cap. 2.

M 4

And

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And some are of opinion that as they who are in great danger of being kill'd become *couragious*, so those that addict themselves to *lewd practises*, when once they are brought to *understand* the *perfect unreasonableness* and folly of them, become *extremely sober* and *virtuous*; and they imagine that by *excessive* drinking a man may *trie* his *strength* and *power* to resist more *violent* assaults. But in despite of the most *plausible* pretensions that can be brought, I must take leave to be of a *contrary* judgment, and tell you that it is not *safe* to make the *experiment*, and that *these* arguments are *vain* and *frivolous*, and such as deserve *no* reply, because they sufficiently confute *themselves*. Some famous wits to shew their *dexterity* and *acuteness* undertake to handle *absurd*.

(d) *absurd subjects, and dress up deformity and madness in the guise of beauty and Reason; and though we don't believe what they say, yet we know not well how to contradict it.* Thus *Phavorinus* the *Philosopher* cried up *Thersites* for a handsome man, and wrote a Volume in praise of a *quartan Ague*; *Carneades* and *Galba* commended injustice, and *Hortentius* disprais'd Philosophy; *Syne-sius* extol'd baldness, and (e) *Marcus Antonius* and *Gerard Bucoldianus* Vomited out a large Apologie for Drunkenness. It may be they ex-

(d) Τὸν λόγον ἡττοῦ καὶ ττοῦ ποιῶν.
Aristoph. in Nubibus. Vide Agell. Lib.
17. cap. 12. Ἀδύξας καὶ ἀτόπως ὑποδείξεις
tractare.

(e) ubi sanguine civium ebrius, eundemque in-
super sitiens, dicitur volumen de sua ebrietate
evomuisse, q' o sibi ex vitis suis patrocinaus est.
Plin. Lib. 14. cap. ult.

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cus'd those who were guilty of this crime, and endeavour'd to cover their blemishes, because they durst not reprehend them, lest they should incur *Socrates's* fate, who for being frequent in reprov'ing others was by the malice of some Debauchees (which is the case of many good men) accus'd of impiety and several heinous offences, and put to death as a notorious Criminal. (f) He was certainly an honest man, and a most punctual observer of the Religion and Rites of his (g) Country, though indeed he deserv'd correction for drinking so much with that merry Poet, (and (h) the severe Cato is charg'd

(f) Οὐδείς ὃ πάποτε Σωκράτη εἶδεν ἀσεβῆς. εἶδε ἀνόσιον ἔτε περὶ λοντῶ εἶδεν, ἔτε λέγοντῶ ἤκατον. Xenoph. Apomnem. Lib. I.

(g) Νόμος δὲ δαίμων. Pythag.

(h) Narratur & prisci Catonis
Sapere moro caluisse virtus. Horat.

wish

with the *same* vice) notwithstanding that he was not *distemper'd*; for that he receiv'd no *injury* by it, is to be imputed, not to his *temperance*, but the *strength* of his *brain*; and a *Hogs-head* is more *capacious* than *any man*; and our life ought not be *checker'd* with *black* and *white*, with *innocence* & *profaneness*; but (as (i) he *himself* us'd to say) it should represent a *picture* or *statue*, *all the parts* of which must be *fair* and *correspondent*. Nor can I believe that *sobriety* or *any good* can be learned from such *Masters* as (k) *Wine* and *Dissoluteness*. But this is to be accounted as spoken in a *Parenthesis*

(i) τὸ βίον καθάπερ τὸ ἀγάλματι πάντα τὰ μέρη καλὰ εἶναι δεῖ. Apud Stobæum. Serm. I.

(k) μάθη πάντων τῶν δαιμόνων μητέροις. Athen. Lib. 10.

and i

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and by chance, rather than that the method of my discourse required it.

Let none put off his Clothes, or dress himself in the sight of strangers; nor comb his Head, nor pare his nailes, nor cleanse his eares, nor so much as wash his hands (except it be immediately before or after meales) in the view of others; for the Chamber is the most proper place for such actions; nor shall you come out to salute persons of quality in your Night-attire. 'Tis an ugly thing to draw your mouth awry, and roll your eyes, & distend your cheekes, and deform your countenance. Pallas (as *(l)* Poets and other writers tell

*Prima terrebr'no per rara foramina buxo
ut daret, effeci tibia longa sonos.
Vox placuit, faciem liquidis referentibus undia
Vidi, & virg neas intumuisse genas.
Aes mihi non tanti est, valeas mea tibia, dixi
Excipit abjectam cesp' terrena suo.*

Ovid Lib. 6. Fastorum.

us).

us) was hugely delighted in *playing upon a pipe*, till coming to a fountain she perceiv'd it made her have a *monstrous mishapen mouth*, and then she *blush'd*, and *threw it away*. This instrument does not become *women*, nor *men*, unless they be forced to exercise their skill *merely* to get a *Livelihood*. (m) *Alcibiades* who ap-

Hic locus, sit in quo tibia docti sonet:
Quæ non jure vido Mæandri jacta natasti,
Impia cum faceret Palladis ora tumor.
 Propert. Lib. 2.

Ἦν σοφὸν σοφὰν λαβεῖσαν
 δρυμοῖς ὀρεοῖς Ὀργانون διὰν ἀδάνα
 δυσόφθα ἄιμον αἰχῇ ἐμβοβηθεῖσαν
 αὐδὲς ἐκ χειρῶν βαλεῖν.

Telettes Selinusius quem Josephus Scal.
 citat in castigationibus suis Propertianis.
 Vide etiam Agell. Lib. 15. cap. 17. Et
 Plutarch lib. περὶ Ἀργησι.

(m) Plutarch. in vitâ.

plied.

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plied his mind to learn all Arts, reckon'd this below an *ingenuous well-bred* person; A *Harp* takes not away the *figure* and *comeliness*, but a (n) *Pipe* swells a mans face, that his *familiar Friends* can hardly know him; besides, one may sing to an *Harp*, but a *Pipe* stops up the *Mouth*, and *obstructs* the *voice*; and therefore, said he, to play upon it is fit only for the *Baotian* boyes, who cannot be taught to *speak*, we of *Athens* will follow the example of *Minerva* who cast away hers, and of *Apollo* who caus'd the *Piper* *Marsyas's* skin to be pull'd over his ears. And hence it came to pass that the *Athenians* utterly banish'd *this* faculty out of the circle of the *Liberal* sciences.

(n) Ἄνδρες μὴ αὐλεῖται θεοὶ πόον καὶ ἐνέφουσιν
Ἄλλ' ἄμα τὸ φουσῶν καὶ ὠνόμαζεν ἐκπέλαται.

Athen. Lib. 8.

And.

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And what has been said concerning the *face*, holds true also of all the *parts* and *Members* of the *Body*; 'Tis *unseemly* to *blare* out your *Tongue*, & to *rub* & *clap* your *hands*, and to *laugh* at the *wagging* of a *feather*, and to *twist* your *beard*, and to *stretch* your *body* and make a *strange* noise as though you wanted *sleep*, and to fetch *deep* sighs for *nothing* as if your very *heart* would *break*.

Take *special* care what *gestures* and *motions* you use in *talking*, for 'tis obvious to remark that most men are so intent that they don't consider *this*; but one *nods phantastically* with his *head*, and another looks *asquint*, and a third (o) *fixes*

(o) Id. m illo serè biduo productus in cenionem ab o, cui sic a quantum p ahebās consulatū tuū, cum esset interrogatus. quid sentires de consulatu

his.

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his *Eyes* upon the ground, and a fourth pulls his *mouth* on one side, and (as (p) *Cicero* affirms of *Marcus Piso*) renders his *visage* more ridiculous than his *Fests*, and a fifth wrinkles up his *chin*, and looks like (q) *Testius Pinarius*, whom *Cesar* desir'd to tell him what he had to say when he had crack'd his nut. Some throw their hands about as if they were flapping away flies, and others cough and spit in your *Face*: And

men. Gravis auctor Calpurnius credo aliquis, aut Africanus, aut Maximus, & non Caelonius, Semiplacentinus Calpurnius, respondes altero ad frontem sublatum, altero ad mentum depresso supercilio, crudelitatem tibi non placere. Cic. Orat. in L. Pisonem.

(p) *Faciè magis quàm facetiis ridiculus. Lib. 1. Ad Attic. Ep. 13.*

Verere lactucis, & mollibus utere maluis, Nam faciem duram Phæbe cacantis habes. Martial. Lib. 3. Ep. 47.

(q) *Cicero de Orator. lib. 2. Dic si quid velis, cum nucem p[er]frigeris.*

all these are very *unhandsome misbehaviours*. 'Tis the saying of (r) *Pindar*, That whatsoever is elegant, fine, and pleasant, is done by the hands of *Venus and the Graces*; what then shall we think of those that spit upon their fingers, and lay their legs upon a Table, and commit an hundred other *indecencies* which might here easily be recited? But I shall not go about to collect all into one Volume (as *Chrysippus* did the *Lies* of the oracle of *Apollo*) lest they should swell to too big a bulk, and appear beyond our skill and industry to reform. All I intend to super-adde shall be

(r) Σὺν γὰρ ὑμῖν τὰ τερπνὰ καὶ τὰ γλυκεῖα
Γίνεται πάντα βροτοῖς.

Εἰ σοφὸς, εἰ καλὸς, εἰ ἀγαθὸς
'Ανὴρ, &c. In Postremâ Odâ Olympiorum.

couch'd

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conch'd in two words. (s) Be not loose
in your deportment, nor yet severe,
neither all hony, nor all gall, but let
affabilitie and Gravity be sweetly
temper'd and mixt together.

(s) *Aversor mirum criminis, corpus amo.*
Sic ego nex sine te, nec tecum vivere possum
Ovid. Lib. 3 Amor. Eleg. 10.

Difficilis, facilis, jucundus, acerbus es idem
Nec tecum possum vivere, nec sine te.

Martial, Lib. 11. Ep. 47:

The Conclusion.

AND now I would advise you not to *despise these instructions*, because the *Matter* of them may seem *trifling*; for *small transgressions* become *great* by *frequent repetition* and *delight*; and the *less* they are, the *greater diligence* must be exercis'd to *discover* and *avoid* them; and if they are not heeded at *first*, they'l pass ere you are aware into a *Custom*; and as *small expenses* multiplied *insensibly* waste a *vast revenue*, so *these lighter indecencies*, if *numerous*, *disfigure* an *excellent* and *otherwise rarely accomplished* person; and therefore, I presume they are not to be *laught at*, and *let alone*. I might have spent *more time* and *paper* upon *this argument*, and if this *Manual* be so *fortunate*

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tunate as to meet with an *hospitable* reception (especially in *that* place for which 'tis *chiefly* design'd) it may possibly encourage me to adde *two other* parts in *due* time, and so to *fill up* the *character* of a *Complete Courtier*; but if not, I must beg pardon for having been so *tedious* and *impertinent* already.

THE END.

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LECTORI.

NE detur vacuum, subjungenda
curavi quæ de moribus in con-
vivio decentibus Plautinus ille senex
(In Milite glorioso Act.3. Scen.1.)
de seipso prædicat.

*Vel Cavillator facetus, vel con-
viva commodus*

*Item ero, neque ego oblocutor sum
alteri in convivio,*

*Incommoditate abstinere me apud
convivas commode*

*Commemini, & mea orationis ju-
stam partem persequi.*

*Et meam partem itidem tacere, cum
aliena oratio est.*

*Minimè sputator, screator sum, iti-
dem minimè muccidus.*

*Post Ephesi sum natus, non in A-
pulis, non sum in Umbra.*

*Pa. O lepidum senem, si quas me-
morat, virtutes habet!*

Atque

*Atque equidem planè eductum in
nutricatu Venerio.*

*Per. Plus dabo, quàm predicabo,
ex me venustatis tibi :*

*Neque ego unquam alienum scortum
subigito in convivio.*

*Neque praeipio pulpamentum, neque
prævorto poculum :*

*Neque per vinum unquam ex me
oritur dissidium in convivio.*

*Si quis ibi odiosus est, ab eo domum;
sermonem segrego.*

*Venerem, amorem amantitatemque
accubans exerceo,*

*Et quidem adepol omnis mores ad
venustatem jugiter.*

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FINIS.

New Books sold by R. Royston.

1. The Calvinist's Cabinet unlock'd, or *Tilenus* his Apologie against Mr. Baxter, set forth in the Preface to his *Grotian* Religion.

2. Memorandæ touching the Oath *ex Officio*, together with an abstract of the Apologie written by Dr. *Cosens*; as also a Manuscript of Dr. *Divenant's*, late Bishop of *Salisbury*; by Sir *Edward Lake* Baronet, Chancellor of *Lincoln*. new. 40.

3. An Antidote to cure the *Calamities* of their Trembling for fear of the *Arke*. Together with Mr. *Croston's* Creed touching Church-

Communion. To which is added the Grand debate resumed, in the point of Prayer: Being an Answer to the Presbyterian Papers presented to the most Reverend the Ls. Bishops at the *Savoy* upon that Subject. new. 40.

4. The Merit of the Old English Clergy asserted, and the Demerit of the New discovered. new. 80.

5. A brief Survey of Antiquity for the trial of the *Romish* Doctrines asserted in a book intitled *Scripture mistaken*, by H. *Ferne*, late Lord Bishop of *Chester*. new. 110.
